

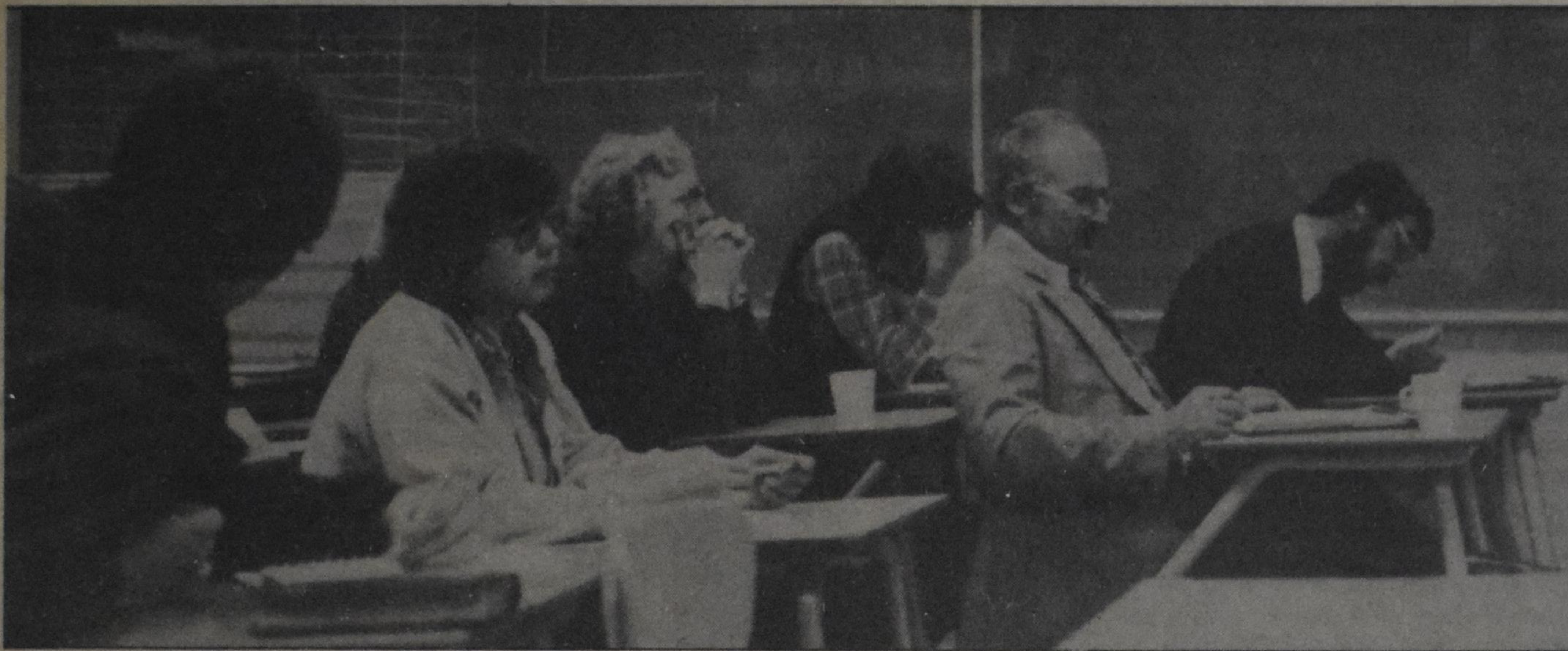
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"Fundamentals of the Reformed Faith" was the theme of the conference in Edmonton sponsored by the Christian School Society, the CR churches and The King's College. Seen here pondering the censorship of literature in the Christian schools are but a few of the 200 people who attended the main event: three lectures by Gordon Spykman. (For more on the conference see page 5).

Three Lutheran groups vote for unified church

LOUISVILLE, Ky. (EP) - Three Lutheran denominations voted September 8 to form a new church with more than 5 million members that will be the third largest Protestant denomination in the country.

Dr. Martin Marty, a church historian at the University of Chicago, said that the action marked a decisive point in American church history and that there had never before been such a merger in an American denomination. The merger brings together denominations that had a common theology but were organized according to the ancestry of their members.

The proposal to create the new Lutheran denomination by 1987 was overwhelmingly approved by the 2.9 million-member Lutheran Church in America as it met in convention in

Louisville, by the 2.3 million-member American Lutheran Church as it convened in San Diego and by the 110,000-member Association of Evangelical Lutheran Churches at its convention in Cleveland. The results of the vote were announced simultaneously to the three conventions, which were linked by telephone.

The new Lutheran church will be exceeded in size by the 13 million-member Southern Baptist Convention and the 10 million-member United Methodist Church. The Roman Catholic Church in the United States has 50 million members.

The new church will not include the 2.9 million-member Lutheran Church-Missouri Synod, a conservative denomination that has declined to take part in the unity negotiations. The only

other major Lutheran denomination that will be outside the merged group is the Wisconsin Evangelical Lutheran Synod, with 400,000 members.

The delegates to the Louisville convention of the Lutheran Church in America voted 669-11 to approve the plan. In San Diego the vote by the American Lutheran Church was 897-90, and the 136 delegates to the convention of the Association of Evangelical Lutheran Churches voted unanimously in favour.

A 70-member Commission for a New Lutheran Church, headed by Dr. William A. Kinnison, president of Wittenberg University in Springfield, Ohio, will work out a constitution for the merged church. The three denominations will vote on the constitution in 1987.

Christian Union urges no wage restraints on incomes below poverty line

Toronto, Ontario
[CLAC news]

Ontario's wage restraint legislation should not be applied to people earning annual incomes below the poverty level income for a family of four, according to the Christian Labour Association of Canada.

In a brief presented to the government Standing Committee on Administration of Justice on October 20, CLAC spokesman Ed Vanderkloet urged members of the committee studying wage restraint Bill 179 to modify the legislation so that it would not apply to those earning less than \$17,000 per year. The \$17,000 figure is an average of the poverty thresholds for a Canadian family of four in 1982, as determined by the Special Senate Committee on Poverty, and by the Canada Council for Social Development.

While the CLAC brief criticizes Bill 179 for "locking in" certain poorly paid workers, it does not oppose wage restraint in principle. Rather, CLAC calls upon the government to consider setting up a more comprehensive

incomes policy which pays attention to the long-term needs of society, and to a more equitable distribution of available income. Suggestions for such an incomes policy were outlined in a five-page addendum to the CLAC brief.

Most of the CLAC brief demonstrates how the wage restraint bill would affect compensation levels and collective bargaining for CLAC members employed in 39 Ontario nursing homes and rest homes. Employees of these privately owned but publicly funded institutions are considered to be well-paid if they make hourly wages of \$7 or \$8 per hour. In one example detailed in the CLAC brief, nurse's aides, kitchen and cleaning staff in a nursing home for retarded children near Barrie, Ontario are paid hourly rates ranging from \$3.59 to \$4.29.

The brief points out that these employees expect to receive rate increases of up to 75 per cent when their contract dispute is decided by arbitration award in the near future. However, the provincial wage restraint bill in its present form would overrule the arbitration award and roll back

wage increases for these employees to be fixed percentages of their present rates. Such situations, says the CLAC, force employees to actively seek better paying employment elsewhere, despite the fact that they not only enjoy their present work but also perform duties of the most urgent and necessary kind in our society.

The CLAC brief also criticizes Bill 179 for suspending the conciliation and arbitration or legal strike processes for contract disputes in the sectors covered by the wage restraint bill. It points out that a law intended to restrain inflation should not interfere with normal collective bargaining procedures affecting non-compensation matters.

The CLAC, a certified independent trade union with offices in Ontario, Alberta and British Columbia, presently represents employees at 39 nursing homes and rest homes in Ontario. CLAC rejects the adversarial concept of collective bargaining and is convinced that new ways of cooperation and codetermination, within a framework of respect for basic civil liberties, are urgently needed.

On the Road to Damascus discontinued

Bert Witvoet

The little magazine called *On the Road to Damascus* and published by Rev. Hegger's organization "In de rechte straat" has been discontinued because of financial constraints. We understand that the Dutch publication *In de Rechte Straat* will continue as will the Spanish version.

Rev. Hegger is a former priest of the Roman Catholic Church who turned to the Reformed faith as a more genuine expression of salvation by grace. He is still actively involved in confronting other Roman Catholic priests with the good news of a salvation through Christ's sacrifice alone.

The circulation of *On the Road to Damascus* stood at a little over 1000 at the time of dissolution. Even though the paper was printed in and distributed from India at a cost lower than it could be done in Europe or North America, the lack of solid readership support forced the cancellation of a magazine that made a unique contribution to the propagation of the gospel.

Holland Christian Homes is coming

The board of directors and the more than thousand members of Holland Christian Homes are enthusiastic about the "Call for tender for 70 Nursing Home Beds" in Brampton - Mississauga, recently released by the honourable Larry Grossman, minister of health. "We are very grateful and we pray that the Lord will further guide the directors of Holland Christian Homes in the preparation of the plans and proposals," says Andy Mast, spokesman for the Homes.

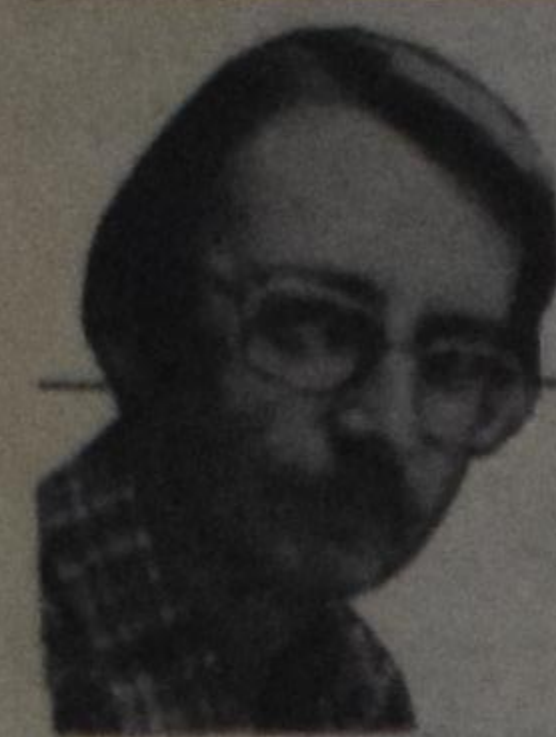
If the 70 nursing home beds will be granted to H.C.H., construction will begin in the spring of 1983. The plans are to build at the same time a Rest Home, which will cater to those people who prefer dining out, rather than cooking their own meals. These new facilities will be fully equipped with a large kitchen and dining room and will be a perfect addition to the present 206 senior citizens apartments in Trinity and Hope Towers.

The Nursing Home, the Rest Home and the Apartments will round-off the total care program for seniors on the 10 acre retirement village at the corner of Steeles Ave. and McLaughlin Rd. in Brampton. According to Mr. Mast, "the need for a Christian, non-profit nursing home, where our elderly can be cared-for with love, rather than for profit, is great in deed and deserves everybody's prayerful support."

Next week:
Wedding Album

Viewpoint

Religious freedom in China?



Bert Witvoet

Editorial

Lest we in the West be beguiled by reports that China has become a degree more tolerant towards religion, it is well to take note of an internal memo that has been circulated among Chinese government departments. In it the new policy of religious freedom is carefully explained as a tool for the eventual destruction of religion.

The memo explains that the Chinese Communist Party is atheistic and does not approve of religion. It explains religion as an opiate of the masses, which occurs under certain unfavourable historical conditions; namely, lack of knowledge of culture, Marxism Mao Zedong and the natural phenomena (wind, rain, thunder and lightning).

It criticises those who believe that religion can be easily and quickly erased. The new policy is seen as more realistic: "the only policy capable of rightly managing religious problems."

China's new constitution states that: "Citizens of the People's Republic of China over the age of 18 have the freedom to believe in religion and also have the freedom not to believe in religion and to propagate atheism." This clause immediately introduces two features that reveal the hidden intentions of the new policy of religious freedom.

Young people under the age of 18 do not have religious freedom. As a matter of fact, the policy spells out somewhere else that religion may not be propagated to young people under the age of 18 nor may children be taken to church.

If Chinese believers adhere to these rules, they will effectively aid the objective of the new policy to eradicate religion in the long run.

The second feature that stands out in the clause of religious freedom indicates that the two freedoms, to believe and not to believe, are by no means equal. The freedom not to believe also carries with it the right to propagate atheism. Religious people, on the other hand, are not given that freedom.

The internal memo elaborates on this a bit more when it says that "those who believe in religion are not allowed to propagate their beliefs

outside of their place of worship." As a gesture of goodwill the memo explains that "those who do not believe in religion will not propagate scientific atheism inside the churches."

So the real estate in China has been carved up between believers and non-believers. Believers may propagate religion in the churches and non-believers may propagate outside of churches. That hardly sounds like a fair division of territory.

Of course, the official places of worship are under regulation. "Collective religious activities should only be engaged in those places that have been legally approved," reads the memo.

In all this we can clearly see the intent of the Chinese Communist Party. It has been disturbed by the recent growth of Christianity. It explains it as a result of the confusion that followed the arrest of the Gang of Four. People "began to feel empty in their hearts and minds. As a result they began to entrust themselves entirely into the arms of religious faith." All of this was happening while the more restrictive policy of banning all religious activities was in force.

The Chinese hope that by allowing religion to surface and to join into an easily administered group of churches,

they will be in a better position to eradicate religion from the land.

Their stranglehold on education and the prescription that no teacher may participate in and support any religious activity gives them the confidence that by constant exposure to scientific atheism, children will not follow their parents in embracing religion.

With all this information leaking out of China, the Christian churches in the West do well to pray fervently for the brothers and sisters in mainland China. We can see that difficult years lie ahead of these members of the Body of Christ. May their children learn about the fear of the Lord.

There is also a very positive note that we may sound. The Chinese authorities have allowed one million copies of the Bible to be printed and distributed throughout China this year alone. They probably see this as a pacifying move.

We can only conclude two things from this. Either they have never heard the story of the Trojan Horse, or else they are ignorant of the power of the Word of God. Imagine the dynamite contained in one million copies of the Bible!

"He who sits in the heavens shall laugh; the Lord shall hold them in derision."

Psalms and hymns and church unity



Keith Knight

Off the cuff

Most of the men were clean-shaven and their hair was kept well away of the ears. They were an orthodox group of men whom I have grown to appreciate over recent years. No, this wasn't the consistory in my home church. These men represented seven "conservative" denominations centred in the United States.

If you thought that Dutch Calvinists were schismatic, then you haven't met the Associate Reformed Presbyterian Church, the Korean American Presbyterian Church, the Orthodox Presbyterian Church, the Presbyterian Church in America, the Reformed Presbyterian Church in North America and the Reformed Church in the United States (not to be confused with the Reformed Church in America).

The Christian Reformed Church in North America sits among these denominations and together they form NAPARC - the North American Presbyterian and Reformed Council. On the theological spectrum, the Christian Reformed Church would be considered to be the most liberal (or progressive, depending on your perspective). The diploma for the most rigid (conservative) denomination would probably go to the Reformed Presbyterian Church in North America (RPCNA) and there would probably be a five-way tie for second place.

What keeps these denominations together in relative ecclesiastical harmony? That came out of the recent annual meeting of NAPARC held in Pittsburgh, PA. in which I was one of the four delegates from the CRC. The Reformed faith, the desire for solid, biblical preaching, and the importance of worship unites us all.

Each denomination has her own peculiarity ... and you just wait until you hear what the Christian Reformed Church's is. The RPCNA will not use musical instruments in its worship services. They only sing the Psalms in worship service. They have a synodical

study committee, however, which is looking into the use of "non-inspired compositions outside of worship" which could be sung at rallies and meetings. Office-bearers in that denomination must totally abstain from alcohol, drugs and tobacco. Apparently non-office-bearers may smoke and drink in moderation.

The Orthodox Presbyterian Church (with roots in the Gereformeerde Kerk) is as concerned about the GKN as the CRC is. Its synod has pleaded with the GKN to "revoke your decision on homosexuals."

The one peculiarity about the Christian Reformed Church, which was pointed out over dinner, was the fact that some of the hymns in our hymnbook end with Amen and some don't. There was a general consensus that, if you are going to sing hymns in our worship service, then they should be hymns of prayer and they should end with Amen.

Should we stay together with the other NAPARC churches? I firmly believe that we should, just as I am convinced that we belong in the World Alliance of Reformed Churches which met in Ottawa this past summer ... all

because we are one body of Christ and we can share and do things together.

There are plans to plant churches together in certain American communities so that, rather than competing for souls, two or three denominations will be jointly planning a church location and a local witness.

We can smile at our own perceived peculiarities, we can question sister denominations about how they might approach seminary training, for example, but in the end we can pray for continued peace and love and mutual understanding.

If only we could learn to do that in our own local congregations or within our own denominations; accept each other for what he/she really is and allow each other the luxury of being able to believe something without being branded a heretic or a radical. We are often so eager to safeguard the purity of our denominations (what little purity there may be) that we lose sight of our oneness in Christ with fellow believers.

I am sure that the Lord allows us our denominational eccentricities as long as, in the final analysis, we worship Him as our Lord and our King.

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Letters

CCG is not leading, but is led

Dear Sir:

As one who has been an active member of the Committee for Contact with the Government for some years now I read with great interest your editorial titled "Committee for Contact with the Government is on wrong track" (Oct. 15, 1982). None of us on the CCG claim to have a monopoly on either truth or perfection, and constructive criticism is, therefore, welcomed and appreciated.

Unfortunately, your editorial did not contain anything that might have been helpful to us in our complex task, nor did it contain any substantive reflection or analysis of the actual work our committee has done and continues to do.

Your banner headline proclaims loudly that the CCG is on the wrong track. What is that track? Where, in your perception, does it lead? Is its direction wrong because it "is stirring deep emotions within local congregations and at Classis meetings?" Martin Luther did as much, but was he, therefore, wrong?

You claim that the CCG "is being chided for trying to lead the Council (of Christian Reformed Churches in Canada) down a narrow, well-defined path of socio-political involvement," yet you fail to examine or substantiate that charge. Are you suggesting that simply because a charge is levelled it is also accurate, valid and true?

You have made a very serious accusation against a committee that is earnestly trying to carry out a rather specific mandate given it by the Council, and you have done so publicly. A few other leaders in our Reformed community have done likewise. Yet none of you have, to my knowledge, ever bothered to contact us directly. None of you have sat down with us to show us in a constructive, compassionate and brotherly manner where and how we have gone wrong. Instead you have chosen to use your responsible offices to publicize our errors before a large constituency. Is that really fair? Is that even Biblical?

I have no illusion about the effectiveness of my intervention through this letter to restore an element of mutual trust and compassion to the debate that is beginning to stir our denomina-

tion. Still, it would be irresponsible for me as chairman of a committee that has drawn so much heavy-handed fire not to respond.

At the Calgary Conference of 1979 and in the subsequent session of the CCRCC it was decided that the church should speak to the government on a number of issues. The fact that the church ought to speak as church in the Canadian context was then quite clear. Rev. Van Andel's powerful and inspiring keynote address touching on this matter is still remembered with delight by many of those who heard it as well as by those who later read it.

It was during this Calgary meeting of three years ago that the CCG was chosen as the logical agent for doing this speaking to the government on behalf of the CRC in Canada. It was then, too, that the mandate for the CCG was clarified and its workload specified. Last year's meeting of Council (Toronto, Willowdale) did not alter that mandate. As a matter of fact, Council '81 instructed CCG to continue its work on lotteries because the federal government had decided to use lotteries once again as a means for raising funds. Council '81 also approved the contentious Appendix H in principle and sent it to the churches for study. As you well know, that document is presently undergoing extensive revision largely on the basis of excellent comments and suggestions received by the CCG from consistories and individuals.

Those are simple facts, Mr. Editor, ones that hardly suggest that CCG is "trying to lead the Council" anywhere other than where Council itself, through its classical representatives and the Spirit's guidance, decided it should go.

I was frankly disappointed to read that, according to you, "at issue, really, is the authority of the CCG and its parent Council of CRCs." Surely you can't believe that. The CCG has no authority other than the mandate for action it receives from Council and, as you yourself pointed out, Council has no authority other than what its Classical delegates agree it should have. It is not my place to speak for the Council, but I challenge you and anyone else to show in point of fact where and

how the CCG has abused the mandate it was given.

At issue, really, is what you refer to as "the essence of the Christian Reformed Church: spreading the gospel." And the question is not should the CRC spread the gospel, but how and where. The Councils of '79 and '81 clearly agreed that the church has an obligation to witness also to the councils of state. The CCG was instructed to do so on specific matters. Our committee has struggled valiantly to do exactly that - no more and no less. It is, therefore, patently unjust of you to state unequivocally that "the CCG has taken on a role of leader within the Council of CRCs rather than that of servant."

Our committee was instructed, as you correctly observe, to be "a visible presence of the Christian Reformed Church as a body within Canada." Yet now that we have created that visible presence, now that we have done exactly what we were instructed to do, you direct at us the unsubstantiated accusation of having usurped a leadership role, and you do so publicly without first speaking to us, your allegedly erring brothers and sisters in Christ.

I would like to get back to the real issue now perplexing our Canadian churches, the issue of where and how to witness as church to our risen Lord. Council has specified for our CCG where it is to bring that witness. The problem facing us as committee is how to do so honestly and effectively within the scope of our competence and in keeping with our Reformed precepts.

I assure you that even at the best of times it is no easy matter for us to speak to the government on, say, the increasing incidence of child pornography in the land. To do so in the present climate of distrust and even hostility and in the midst of what appears to be a loveless campaign to discredit our committee and, by inference, the Council, is well nigh impossible.

And that brings me to the second major issue before us as Canadian CRC, one that I have alluded to earlier. Why is it that so many of our people, and you have proven to be no exception, deal with one another so harshly in real or imagined disagreements? Why is it that we so quickly go public with our displeasures and accusations? Why is so little of our criticism constructive, uplifting and helpful?

Why do we so compulsively emphasize the negative and the wrong? Why, finally, is there so little evidence of patience, forbearance, and love?

Are our Reformed dogmas so coldly academic or so superficially understood that they fail to engender charity? And isn't it that very charity that ought to be the essence of our CRC? Isn't it out of that charity, that compassion for a broken world, that our Canadian churches created the Council to begin with? And isn't it out of that same compassion that the Council, through the CCG, seeks to be a leaven in the Canadian society?

A great deal of damage has been done recently to the body of Christ. Much time, effort, and now even money has been and is being spent by some members of that body to assail and discredit others. Our mutual Lord deserves and demands something better than that. To that end I appeal to you not to defend the CCG or even the Council, but to champion justice and charity in your most influential position.

Reinder J. Klein, Chairman
Committee for Contact
with the Government,
Pierrefonds, Que.

High powered criticism of CCG

Dear Sir:

I am perplexed and thoroughly disappointed with your editorial: "Committee for Contact with the Government is on the Wrong Track", October 15, 1982. You have made a collection of statements that indicate to me that you are muddling the issues and thus you add to the prejudices against the Council of CRCs and its Committee for Contact with the Government.

I am certain you chose the wrong words for the reasons the CCG is being chided, for "trying to lead Council down a narrow, well defined path of social political involvement..." The CCG is a struggling committee, trying with a great deal of thought and care to present a biblical voice of concern. The Committee's path at this time is neither narrow nor so well defined because it is besieged with a large job to do and with a great deal of criticism often coming in questionable ways. I refer here to the articles of Rev. Sikkema who chose to use the Calvinist Contact rather than the Committee directly to voice his criticism of what was a study document "H", and I refer to your recent confusing editorial to name but two sources of high powered

criticism of an advisory committee of the Council of CRC's.

You ask the question, "What can the CCG say on behalf of the CRC in Canada which is not already being said by Synod?" You concur with the criticism that you do not want the CCG to say this or that on your behalf nor to speak for the CRC. Then you say, "It is important to maintain official contact with Canadian government and to relate our concerns about government lotteries, Indian rights and other injustices. The CCG has done that and well." Mr. Knight what do you want then? Has the CRC Synod spoken on these issues to Canadian Government? Your inconsistency is too blatant here.

Then you offer no reason why the Council of the CRC's should be told not to work together with other agencies for justice in our land, except that you believe this should be so. You say the Council "should carry out the work of mutual concern of those Classes." What do you offer as a strategy, Mr. Knight, when it comes to contact with the government? You criticize carelessly and offer no positive substance or help.

You also state, "Our energies should be spent on adapting Home Missions tools to the

Canadian scene so that we may indeed be able to 'evangelize in the national context'". Does that mean in your opinion the Home Missions effort of the CRC provides only tools for the USA CRC? You show a lack of awareness of the many useful programs of the Home Missions already being used by the Canadian CRC and I hope the Council would use its energies for far greater purpose for the Reformed Christian witness than what you suggest.

You conclude with an implication that spiritual concerns are not at present the framework of the CCG. I think you do this committee a grave injustice with an insinuation like that. Mr. Editor, you are off the track.

Whatever the role of the CCG in its task of assisting the Council of CRCs in Canada, what we could use is not those unsubstantiated blanket statements that provide no help and only builds unwanted prejudice. There are better, more upbuilding channels of communication for your concerns. I am certain the CCG would be happy to hear from anyone, especially before criticism is made public, this is what they have asked for and is the Christian way!

John Tenyenhuils,
Dollard des Ormeaux, Que.

Don't overlook false teachings

Dear Sir:

Mr. Mazaareux brings up some interesting points on Roman Catholicism in his letter to Calvinist Contact (October 22).

However, according to official Roman Catholic dogma Jesus isn't "the only way to salvation." Mary is also considered according to one Catholic Encyclopedia a "co-mediatrix, co-redeematrix."

Roman Catholicism has the marks of a religious cult in the vein of Mormonism or Jehovah's Witnesses. The pope is the central cult figure whom a true devout Catholic does not question nor does he consider his word as fallible (Many, of course, do

question his pronouncements). And, according to one of his biographies, he is very "devoted to the Virgin Mary" failing to mention his devotion to the Lord Jesus Christ in the same caption.

Roman Catholics too must pay the priest to perform the funeral mass so that those who are dead may have their souls released from purgatory. This is contrary to scriptures which emphasizes that salvation is free through grace in Christ Jesus. Christ paid for our salvation with his blood on the cross of Calvary. Devout Roman Catholics do not always have that assurance.

Bob Wierdsma,
Willowdale, Ont.

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Press Parade

Invisible mending: A joyful reunion in Bolivia

Mildred Seary

When my life as a missionary to Bolivia was interrupted by circumstances within the family circle back in 1958, I promised myself that I would go back to that land even if it were only to visit - to tie up the loose ends of what seemed at that time to be unfinished business.

I shall never forget my feelings as twenty-three years later I stood outside the travel agent's office on Spark Street in Ottawa prepared to lay down the price of an air ticket that would permit me to place my feet once more on Bolivian soil.

It was a beautiful Sunday morning in July, 1981, when I left Ottawa just after breakfast. Twelve flying hours distant

from home in time for Monday's lunch, the plane touched down in the airport of La Paz. I had come back!

How good it felt to step through the street-door and find myself in the patio of that old rambling mud-brick house. In Vitichi, thanks to my friend and her husband, my books and house furnishings have been looked after and some of them put to good use. Take, for example, the public address system which friends here in Ottawa made possible for me to buy back in 1953. Every Saturday evening and for one hour before the evening service on Sunday, gospel music is heard in the streets of that town and as far away as the wind will carry it. What a thrill it was to learn that that same piece of equip-

ment was also used back in the sixties and early seventies for the opening up of many areas to the gospel message - areas which in my time were left untouched.

Word soon got around town that the Senorita Mildred had come back to Bolivia and that meant receiving children and high school students who came to call and get acquainted. Their parents in many cases had been members of our Sunday school in years gone by. Then there was a time of renewing acquaintances with former neighbours and friends - very happy experience indeed being remembered and so warmly welcomed back in their midst again.

One Sunday morning as I sat in church school, I asked the child beside me what his name was. He said: "My name is Mildred." In my surprise I said, "And that is my name," realizing immediately that such a remark would have been better unsaid. I tried to explain to my tocayo (a person who has the same name as another) that there are proper names in the English language applicable to boys as well as girls. We parted the best of friends.

At lunch I explained to my hosts the situation I had gotten myself into simply because I had asked a little boy what his name was. That, of course, made them smile and it was then that I was told the whole truth - there are no less than four children who carry this missionary's name, two are boys and two are girls.

It was when the Don Celestinos, the Don Franciscos, and the Dona Rufinas came from the countryside roundabout to meet the missionary from Canada that my cup of gladness was filled to overflowing. These believers had come from communities eighteen and twenty miles away from Vitichi, separated from one another by many miles of mountainous terrain. Each one of them is a trophy of God's saving grace, seasoned and tried, having experienced in the early years of their Christian life what it is to suffer for Christ's sake at the hands of unbelieving family members and godless neighbours.

Earlier I said these Indian brothers and sisters had come to Vitichi to meet the Canadian missionary - but if I really believed that such was the only purpose of their thirty-six and forty-mile round trips of a Sunday, I would have been mistaken. Certainly they had come to enjoy fellowship with the believers of Vitichi. But as representatives of small groups of believers back home, they have also come to bring greetings, prayer requests and progress reports of the Lord's dealings with them.

Their concern for their brothers and sisters in the Lord is very evident and their understanding of personal

evangelism is unmistakeable - they are working at it.

Not long before I came home, we had a visit from an Indian brother who was indeed the bearer of good tidings. Something wonderful had happened during the previous week in the process of his visitation and evangelism activities - responsibilities which he has assumed not because he is paid to do so, (he is not) but rather as his personal response to the mandate of his Saviour and Lord to go into all the world and preach the gospel to every creature. A man and his wife who over the years had been visited regularly by this faithful messenger and prayed for by many more, had finally acknowledged the Saviour of the world to be their Saviour. How beautiful! Another Christian home in the Yavisla Valley where children will know the blessing of being raised by parents not divided, but bound together by love divine.

Just as surely and noiselessly as the sun rises over the Andean peak each morning, just so is God building his church in Bolivia; hewing out precious stones from small towns and hamlets that will never be found in the famous atlases of the world. Nevertheless, in that day when he comes to take up his jewels, they shall come from Chapicollo, Vilacaya, Palca, Tuctapari, and shall sit down in the kingdom of heaven with Abraham, Isaac and Jacob.

Miss Mildred Seary, who has been a member of the Calvin Chr. Ref. Church in Ottawa for the past fifteen years returned to Bolivia this past July to spend the rest of her active days there as a free lance missionary.

Abbreviated from Calvin Communicating newsletter of the Calvin Chr. Ref. Church, Ottawa, ON.

Pastoral Pondering

Silence before God

According to the apostle John's description in Revelation, heaven is a place of great activity. Upon the throne of God sits the Lamb holding the book sealed with seven seals. When he is about to open the seventh seal there is a silence in heaven for about half an hour. Was it perhaps shown on the face of the Lamb that something really important was about to take place? In any case, a great silence came in the heavenly places. Somehow we can imagine what this was like when we think of a national silence on November 11th in remembrance of those who have given their lives for our country. That's what happened in heaven. What a tremendous event this must have been! In this place full of dynamic activity with its choirs of angels, the innumerable worshippers of the Lord, and the divine messengers constantly busy in the program of God's salvation - in this place there is now perfect silence.

The silence was a token of great respect and was caused by a reflection upon the horrors of the judgment of God on this world. It points us to the fearful things that are about to take place. There will be famines; air pollution, summers abnormally hot and floods that will kill all life in the soil. Things will become so terrible that they who have remained faithful to the Lord will cry out "Lord, come, we can't hold out any longer!" And then, at last, man himself will be judged. People will shout, "Mountains fall upon us." They will try to escape but it won't be of any use. There is no place for safety and help and rest except with Jesus the Lamb of God.

There was complete silence in heaven in the face of all the terrible things that were to take place. If this was heaven's reaction to the great things that are about to happen, how are we on earth to respond? Do we still give silence a place in our lives? Do we neurotic moderns still know what silence means?

Many people, I have noticed, are really afraid to be silent. With their transistor radios they want to banish silence out of their lives. But it can't be done, the Bible says. The Psalmist realized it when he said: "For God alone my soul waits in silence; from him comes my salvation" (Ps. 62:1). And the prophet said: "Be silent, all flesh, before the Lord" (Zech. 2:13). Also the Preacher knew it: "There is a time to keep silence, and a time to speak" (Eccl. 2:7). May the Lord help us all to reflect much - and that takes time - upon the glorious person and work of our Lord Jesus Christ. He himself knew many periods of silence in his own life (cf. Luke 6:12, etc.).

It is true, as Soren Kierkegaard said, that in silence (before God) we come to experience truth (cf. Lam. 3:26). So take time to be silent. Meditate much upon the Lord. It is to be part of our worship on the Sunday as well as during the other days of the week.

Deeply moving comments about the concept of silence are given in Dr. K. Schilder's book, *Christ on Trial*, published by Eerdmans/Oxford (and as well in *The Meaning of Silence for Daily Life and Sunday Worship* by Calvin G. Seerveld in the International Reformed Bulletin, July 1967).

Dr. J. S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

The Sawyers to serve in Costa Rica



Frank Sawyer

Frank is from Victoria, British Columbia, and joined the Christian Reformed Church of Vancouver when he was 14 years old. He studied at Calvin College and Trinity College. Christmas 1968 found him in Smithers where he met Aria, a Christian School teacher at the time there. They were married in 1970.

From 1971-1981 the Sawyers were in The Netherlands where Frank studied theology at the seminary in Kampen from which he holds the Doctorandus degree. In 1976 the couple moved into the parsonage of The Nederlands Gereformeerde Kerk of which Frank became the pastor.

In 1981 they returned to British Columbia where the following year Classis British Columbia of the Chr. Ref. Church accepted him into the ministry via a Colloquium Doctum. The couple has four children.

Rev. and Mrs. Sawyer feel deeply challenged by the call to bring the gospel to the nations. They are presently receiving language training in Costa Rica and will be stationed in Puerto Rico next spring.

Louis Tamminga,
Chr. Ref. World Missions

Richmond celebrates its 25th anniversary

Saturday, October 23rd was a joyous day for the congregation of Richmond, BC.

Together with former members and three of the four former pastors, we enjoyed a beautiful evening of song, praise and fellowship.

Rev. H. Van Andel who had been Richmond's counsellor at its inception and who delivered the first sermon in 1957 spoke on behalf of Classis BC.

In a sermon based on 1 Cor. 3:16, he exhorted the congregation to allow the Spirit of God to dwell among his people in his house.

The two Sunday services on October 24th were again attended by many guests and were conducted by the former pastors P.M. Jonker, A.H. Venema and J. Zantigh as well as our present pastor G. Corvers.

It was indeed a thankful celebration commemorating 25 years of God's blessings and faithfulness.

Our beautifully illustrated 48-page anniversary book is available for \$10 from Mr. F. Ryvers, 6680 Juniper Dr., Richmond, BC V7E 4Z6.

H. Bontkes, Clerk

Church News

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— to Ottawa, Ont. Rev. J. Dejong of London, Ont.

— to Smithers, BC, Rev. M. Werkman of Lincoln, Ont.

Community Report

Coordinating adult education

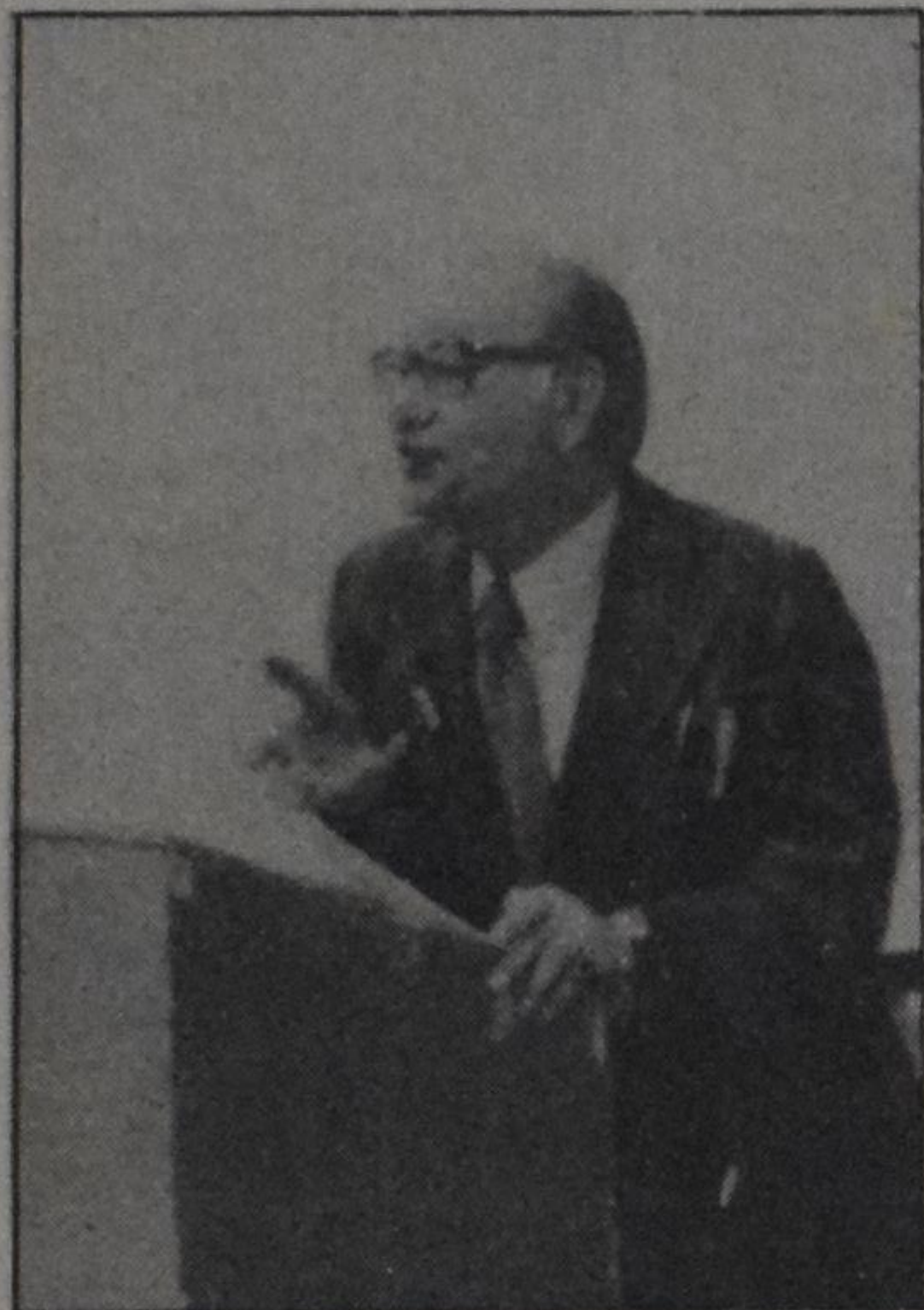
Wally Vandekleut

In an admirable demonstration of cooperation three segments of the Edmonton Christian community recently co-sponsored a conference entitled "Fundamentals of the Reformed Faith." Held October 14-16, the conference was organized by the Christian School Society, the CR churches in Edmonton and The King's College.

Dr. Gordon Spykman gave three lectures, with in excess of 200 people at each address.

Spykman clearly and thoroughly explained such areas as moralism, hermeneutics, the Kingdom of God, Church versus church, the 'world,' the covenant, and discipleship today. In concluding his mini-series, Spykman encouraged Christians to be witnesses and models of God's love, and agents of reconciliation.

Although Spykman's subject matter was on the whole basic and uncomplicated, his engaging style and comprehensive treatment of the fundamentals of being Reformed served the dual function of a sound review for some and an excellent introduction for others.



Dr. Gordon Spykman



Dr. K. Ward

On the last day conferees had the opportunity to attend two out of the five workshops. Dr. P. Mahaffy led a workshop in making responsible decisions in energy use and policy; Dr. K. Ward examined literature censorship in Christian schools, Mr. Co Vanderlaan discussed the Christian in the world of labour, Dr. S. Grei-

danus led a workshop on the Bible in school curriculum, and Dr. H. Groenewold on Canadian churches and human rights.

Throughout the two evenings and one full day many people praised either Spykman's remarks and/or the coordinated approach to adult education.

As an extension to the conference, four courses are being held throughout Edmonton during the months of November and December. The adult education courses will focus on the Covenant, Canadian Church History, the Social Responsibility of the Church, and the Arts and the Christian Community.

Baha'i (b)



Johan Tangelder

Sects and Cults

At Baha'u'llah's death, the Baha'i faith had spread as far as India, Burma and Chinese Turkestan. It was first brought to North America through the World Parliament of Religions in 1893. Abdul-Baha visited the U.S. in 1908 and again in 1912, when he broke ground in suburban Wilmette (near Chicago) for the temple, which was finally completed in 1953. He also went to Alia and Southeast Asia, where Baha'i now claims to have about 300,000 adherents.

Baha'i has been called "the world's fastest growing religion." Today there are more than 6,000 local groups in more than 140 countries with a few million followers. Their literature has been translated into some 400 languages. In every continent there is an impressive temple. In the U.S. the Baha'i Centres numbered only about 200 in 1960. They increased to 517 by 1970 and up to 837 in 1971. In slightly more than 10 years, membership rose from under 10,000 to 100,000.

Colonel Salvatore Pelle, director of information for the Baha'i in the United States, reports: "The growth has been spectacular in certain areas - one quarter of our new converts are in California. There has been rapid growth in greater Chicago and surrounding states, the New York area, and very recently in the

deep South-Louisiana, Georgia, Mississippi, and the Carolinas - where the newcomers are 99 per cent black In the past ten years there has been a steady increase in youths under twenty-five; some years this group increases more than the adult growth."

II Doctrine

What makes Baha'i so attractive as a religion and what does it teach? It is a syncretistic movement which asserts the essential unity of all religions and all mankind.

1. One world-one religion

Baha'u'llah declared that in our time religion must unite people or it has no social value. And religion must build a just world. The oneness of mankind is like a pivot around which all the teachings of Baha'u'llah revolve. He has said: "The earth is one country and all mankind its citizens."

Baha'i considers itself a world faith, the crown of all existing religious and philosophical systems. Under Baha'ism's leadership all previous forms of religions should merge, "as rivers merge in the ocean." This teaching is reflected in the architecture of the now-famous nine-sided structure which dominates the whole surroundings of Wilmette. The nine sides have each an entrance, represent-

ing one of the nine great religions, and all together leading to the inner sanctuary of the Baha'i's unity of all faiths.

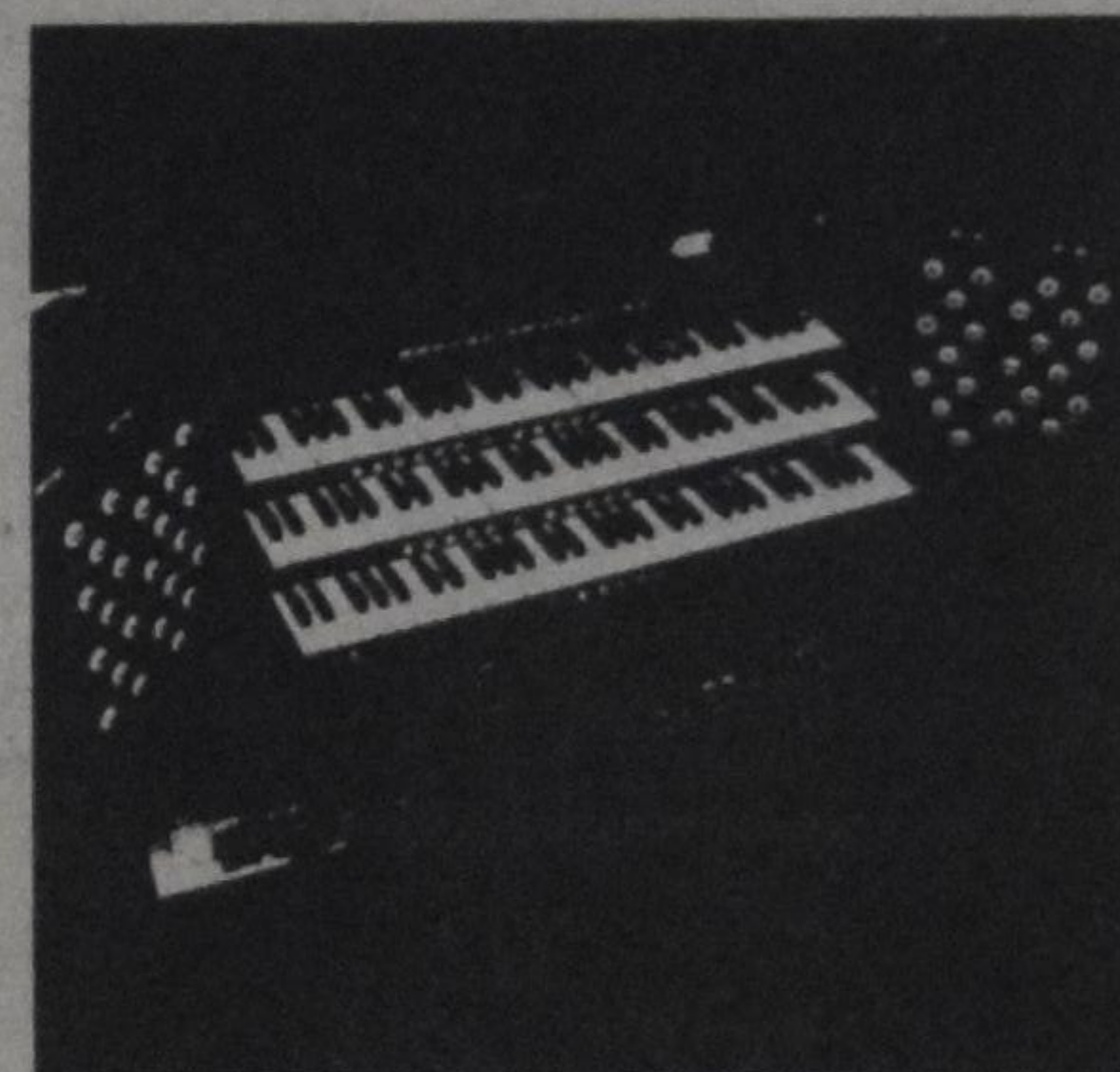
Louis Bourgeois, the architect of the temple, believed that Baha'u'llah's teachings were his guide. "Into this new design, then, of the Temple," said Bourgeois, "is woven, in symbolic form, the great Baha'i teaching of unity - the unity of all religions and of mankind. There are combinations of mathematical lines, symbolizing those of the universe and in their intricate merging of circle into circle within circle, we visualize the merging of all the religions into one."

2. Baha'u'llah

Baha'i is basically pantheistic. God and world form an absolute unity. God lives in the world and manifested himself through Abraham and all the way through Bab and Baha'u'llah. "A Baha'i believes in Christ, Muhammad, Krishna, Buddha, Moses, Zoroaster - all are messengers from one God ... God is not in competition with Himself, His revelation is orderly and progressive, and He sends His messengers whenever mankind is in need of a fresh outpouring of His Word. Thus Moses may be likened to the seed; Christ to the tree; and Baha'u'llah to the fruit." Baha'ism also teaches that when Jesus told His disciples to "watch and pray" for the coming of the Lord, He meant "Receive Baha'u'llah." They say: "Baha'u'llah is the 10th Avatar of Krishna of the Hindus, the Messiah of the Jews ... the return of Christ, the Son who would come in the glory of the Father, of the Christians."

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News - International



Update: seeking protection for the refugees in Christ's name



Ben Vandezande
News

The work of bringing relief and assistance in Christ's name to the world's refugees is essential in these troubled times. Christians are called to works of mercy among the displaced and dispossessed.

Such a word-deed ministry increasingly has become part of our work overseas.

But often such work is hindered by governments, the army or rebel groups in the area. Last month, some of these problems were described with regard to Honduras. Several Christian relief agencies have been working in the Honduran refugee camps and have suffered dearly for it at the hands of the Honduran military.

On October 11, Rev. Arie Van Eek, past chairman of the Inter-Church Committee on Refugees delivered a brief to

the executive committee of the United Nations High Commission on Refugees (UNHCR). The executive consists of 98 member nations which have signed the 1951 Convention and the 1967 Protocol for the protection, assistance and settlement of refugees. This body sets policy for the United Nations' involvement in refugee problems.

The purpose of the brief was to lay down the way the UNHCR could advocate on behalf of the refugees and provide an umbrella of protection for the relief workers. The brief focussed on the protec-

tion, assistance and relocation of refugees. Such a brief is an important partner to the works of mercy done by the 400 agencies involved in refugee work.

The High Commissioner for Refugees was impressed with the brief. His deputy also met with representatives of 40 volunteer agencies who urged the Commissioner to listen to the refugees themselves and pressed for getting Honduras to become partners in signing the Convention and Protocol (Several of the details of the brief were covered in the October 1 issue of C.C.).

The UNHCR did not act on the brief immediately. The wheels of justice do grind, but very slowly. According to Arie Van Eek, the High Commissioner has agreed to send a high level inquiry to Honduras to speak with the government relief agencies, UNHCR staff and the refugees themselves. The volunteer agencies have urged the Commissioner to listen carefully to the refugees and not make decisions without their full participation. The refugees may be displaced but that does not mean they can be ignored in decisions about their own future.

In support of a freeze

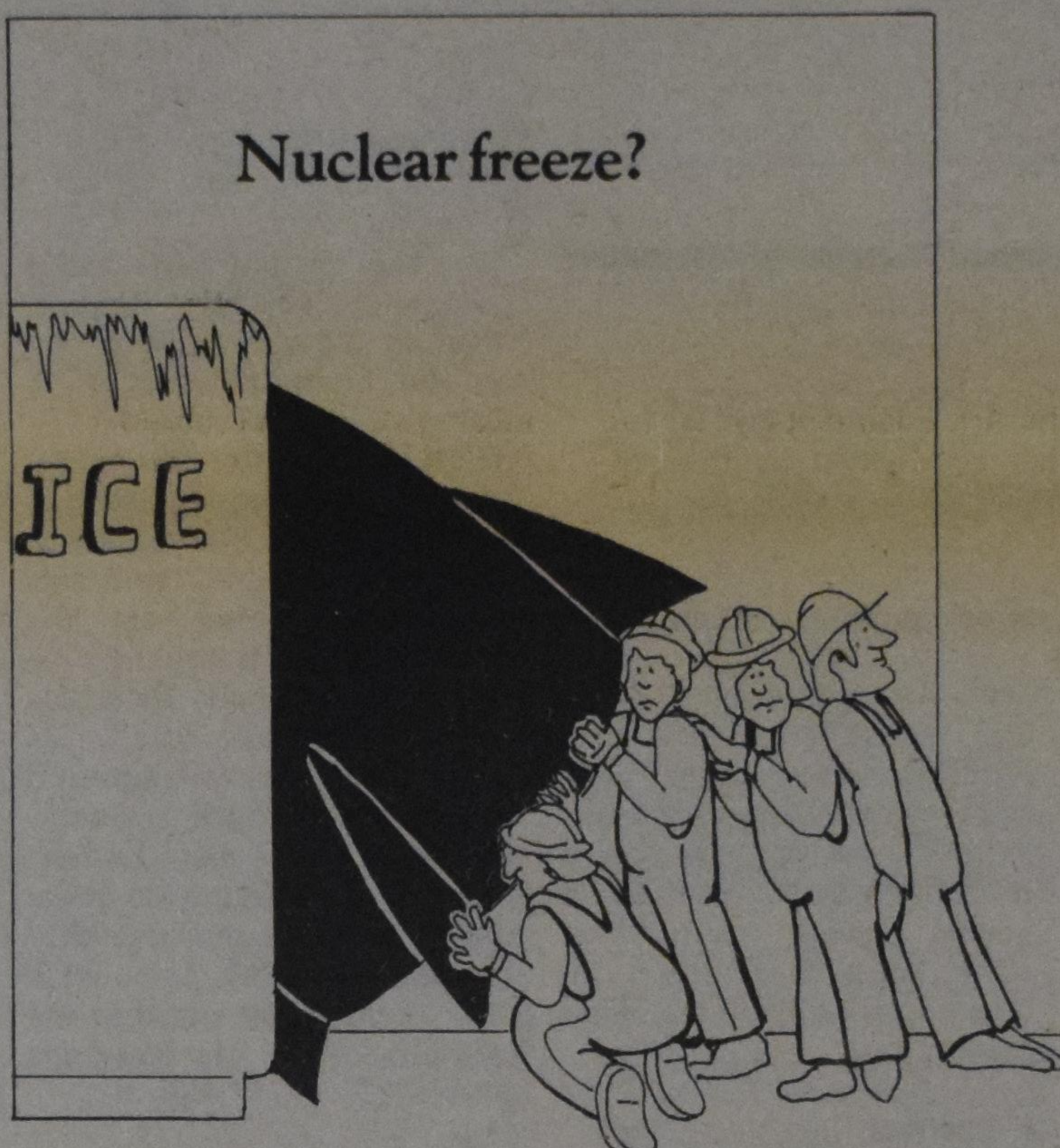
James Skillen

WASHINGTON, D.C. — The proposal for a mutual and verifiable freeze on the testing, production, and deployment of nuclear weapons by the U.S. and the Soviet Union deserves the full support of the American people. The proposal (embodied, for example, in a Hatfield-Kennedy Senate Resolution) confronts the U.S. and the Soviets with the same challenge. It calls for a mutual and verifiable agreement that will not threaten either side with unilateral surprise or danger. The only possible objection to be raised against the freeze is one that displays faulty logic when examined closely.

The opponents of a freeze, including President Reagan, argue that a freeze now would only solidify Soviet superiority in European land-based missiles. Genuine arms reductions, they argue, can only occur if the Soviets begin to reduce their missiles first or if the U.S. catches up to the Soviets in some fashion.

What's wrong with this argument? First of all, the U.S. enjoyed tremendous nuclear superiority over the Soviets for years, and that superiority did not inhibit or prohibit the Soviets from catching up. If the Soviet Union now has a superiority in land-based missiles, it has not led to a preemptive attack on us, nor has it allowed the Soviets to blackmail the U.S. or otherwise force our hand. In other words, superiority in a specific range or type of nuclear weapons on one side does not necessarily mean an overall operational advantage for that side.

The response from the side which enjoys an "advantageous" position has thus far been not to attack or threaten the disadvantaged enemy but rather to try to maintain or increase its advantage so that perceived advantages on the other side (such as greater conventional forces or superior submarine missiles) could be offset. Likewise, the historical response from the "disadvantaged" side, thus far, has been to try to "catch



up" rather than to roll over and give up.

Thus, if the U.S. imagines that the Soviet Union will be more willing to negotiate reductions in nuclear weapons after the U.S. catches up in the European land theater, it is surely mistaken, because at that time the U.S. would enjoy some other advantages which the Soviet Union would then want to "catch up" with. Moreover, if we are now in grave danger from the Soviet Union because of its land-based missile superiority,

then we will remain in danger for some time since our plans for catching up cannot be implemented for a year or more in any case. Thus, we might as well be negotiating a freeze-plus-reduction now rather than wait for a year or more only to discover that freezing or reducing is no more in sight at that time than it is today.

In the second place, opposition to the freeze proposal makes both too much and too little of the freeze. The freeze does not pretend to be a final,

ultimate, comprehensive solution to the arms race. It does not demand that the U.S. and the Soviet Union freeze present levels of weapons and then leave it at that forever. The imbalances at different levels of nuclear capability must be overcome by serious reductions after the freeze has been negotiated. The freeze is only a *first step*.

At the same time, the freeze proposal should not be picked on for being too small a step. President Reagan makes it sound as if his proposed reduction to zero in Europe is more worthy of consideration than a simple freeze. But look at how the President plans to achieve the reductions - by threatening a build-up first. In this respect the freeze would be a far greater achievement in arms control than a continuing build up which only pretends to be leading to reductions but never does.

The freeze is a small but important step for the U.S. and the Soviet Union to take. Its importance is due in large part to the fact that it recognizes how important serious negotiations are at this time. The two sides must do everything possible to "negotiate" a good conclusion rather than "race" to a bad conclusion. If the current negotiations being conducted in Geneva over intermediate and strategic nuclear weapons are successful in reducing the arms on both sides, then let us rejoice and congratulate the Administration. But while we wait, let us continue to press for a popular framework that urges freeze-plus-reductions so that the issue of nuclear weapons can be kept on the negotiating table and not removed to the battlefield.

James Skillen is editor of the APJ Report and Director of the Association for Public Justice in the United States

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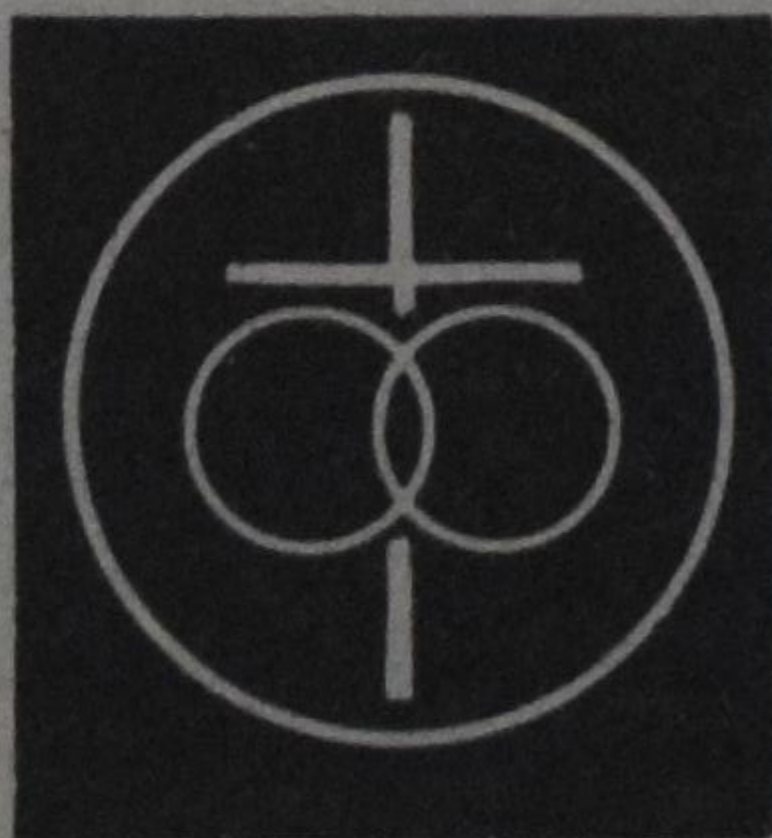
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News-Canada



Bill 179 raises serious questions in Ontario

Stan de Jong

Recently, the Christian Labour Association of Canada (CLAC) nominated me to serve on an arbitration board to settle the terms of a first agreement involving the registered and non-registered staff of Ark Eden Nursing Home, Stroud, Ontario (close to Barrie).

The Ontario Ministry of Labour subsequently constituted the board under *The Hospital Labour Disputes Arbitration Act* under the chairmanship of Dr. Lita-Rose Betcherman. In addition to Dr. Betcherman and myself (Union nominee), Mr. W.E. Graham was appointed to serve as the Company nominee.

Ark Eden Nursing Home is a 42-bed home set up specifically to cater to the needs of children varying in age from six to twenty-eight years, the majority being in the 15-year range. These young residents suffer from a variety of severe ailments, physical as well as mental. Most, if not all of them, have had serious impairments from birth.

The board conducted a hearing on July 27, 1982, followed by executive sessions held on September 15 and October 5.

During the month of September, however, the Ontario Government introduced *Bill 179, The Inflation Restraint Act, 1982*. There is no doubt in my mind that the staff of Ark Eden Nursing Home, as well as all other parties involved in this case (no doubt, with the exception of management) were deeply shocked upon hearing of the possible implications of this bill. *Bill 179*, which was given first reading in the Ontario Legislature on

September 21, 1982, seeks to restraint compensation packages in the public sector of Ontario, including government-subsidized nursing homes like Ark Eden.

At the time of this writing, *Bill 179* has been given second reading and projections are that it will become law on November 9, 1982.

Dr. Betcherman, meanwhile, has issued her award which, in all likelihood, will be subject to the restraint guidelines (9 per cent in the first year, 5 per cent in the second) stipulated in the Act. This means, that whatever wages Dr. Betcherman awarded (which are far below the prevailing rates paid in the health care field) will likely be rolled back.

I did not concur in her decision and have written an official dissent. My dissent was based mainly on three areas: a) the fact that the award allows for the employer to contract out work, thus depriving existing staff of hours of work and pay, b) the fact that the award ignores the Union's proposals as regards codetermination of various important matters, and c) the fact that the wages awarded constitute a grave injustice to the Ark Eden employees, further aggravated by the possible implications of *Bill 179*.

A sorry tale

At the July 27 hearing, the arbitration board, indeed, heard a sorry tale.

CLAC obtained certification from the Labour Board on October 16, 1981. A proposed agreement was submitted to management on October 28, 1981. The parties then met no less than six times, which was followed by four meetings with a government-appointed

conciliation officer. As of March 30, 1982, only *one-half* of the contract had been settled. CLAC, understandably, then submitted all outstanding issues to arbitration.

The present starting rate at Ark Eden is \$3.57 per hour, with the registered nurses receiving \$6.30 per hour. Experienced employees (two years of service) receive respectively \$4.29 and \$7.10 per hour. (The most recent general increase for aids was 20 cents (30 cents for RNs) last May 1, 1981).

These rates are substantially below the prevailing wage picture in nursing homes. CLAC did not seek parity with those rates. Realizing the difficulties the Ark Eden home had, CLAC proposed rates which would still show a one to two year gap between Ark Eden rates and the rates generally paid in other homes.

Space does not allow me to go into all the details. It is certain, however, that Dr. Betcherman's decision as regards wages are far below expectations and show a far greater disparity.

CLAC summarized its position to the Legislative Committee as follows:

1. Any restraint program must give special consideration to the plight of low-paid workers. Otherwise, such workers will fall farther behind (i.e., if any across-the-board percentage increase is used), a result that will in no way aid the fight against inflation.

2. Normal bargaining procedures concerning non-monetary items in collective agreements should not be affected by the provisions of the anti-inflation bill.

3. Wage rates below a certain level should be

exempted from the provisions of *Bill 179*. Specifically, we recommend that the normal process of collective bargaining, including arbitration (where applicable), should be left undisturbed for compensation packages at or below an annual total of \$17,000. (By

comparison, the Canada Council on Social Development has set the poverty level income of a family of four at \$16,000 in 1982, while the Special Senate Committee on Poverty has set the figure at \$17,920 for 1982).

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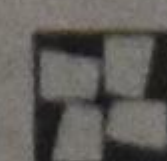
- Albert van der Heide



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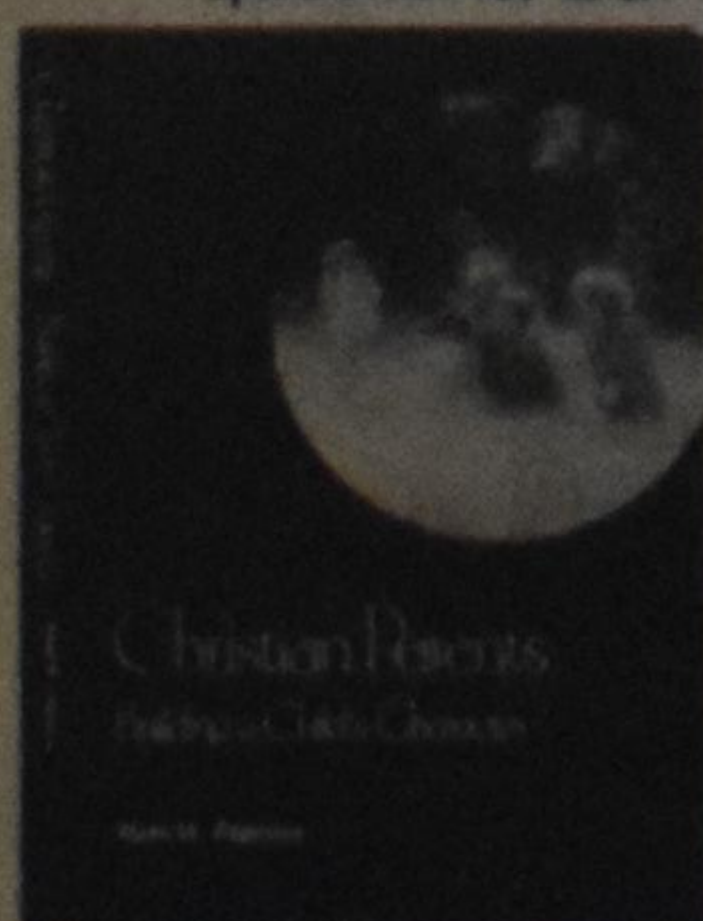
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De Vries

Ace reporters, call in

We'd like to develop a network of reporters in Christian schools across the land to report on the educational scene for this section of the paper. Do you have a bent for writing? Are you perhaps a student reporter or editor for your school? Consider the option of joining us in covering the educational scene and in the process developing both your writing skills and a portfolio for the future. You will have to determine the topic of your contributions. Special school events such as unique field trips or anniversaries lend themselves rather readily. But you may also want to consider describing student projects or the certain aspects of the school's daily operation. On this page you will note an article by Lori Klingbell of The King's College as a first student contribution this fall. Next week Jolette Moeliker of Smithers will report on a western student council convention held in Victoria. And someone from Hamilton Chr. High is going to write on the school's very successful dinner theatre. We'll look forward to your contribution. Don't forget to tell part of the story in pictures.

Another first at the Theological College

Now that the Theological College of the Canadian Reformed Churches in Hamilton is able to confer degrees as a chartered institution in Ontario, it has decided to confer on its graduates Master of Divinity (M. Div.) degrees rather than Bachelor of Divinity degrees. The Oct. 8th issue of the churches' magazine, *The Clarion*, mentions that the College has decided to follow the current trend in awarding the M. Div. (or in Latin the Magistrum Divinitatis) degree since most students who enter the seminary already hold Bachelor of Arts degrees. Honoured with the first M. Div. degree at the college's tenth convocation was Mr. Clarence Bouwman who is also minister-elect of the Canadian Reformed Church in Chilliwack, BC. At one point during the evening Mrs. Geraldine Selles of the Women's Savings Action made what the annual and, according to the *Clarion*, "(almost) counted on cheque" for the library which now contains some 13,000 books, many of which were "paid for by nickels and dimes" by way of the Savings Action.

The King's professor off to Europe

Dr. J. Kloppers, Professor of Music at The King's College, visited Germany earlier this month on request to make presentations that dealt mainly with the interpretation and performance of German Baroque organ music, the topic which the college newspaper says is at the heart of "a musicological battle now raging through Europe and the USA." It is "Klopper's second overseas presentation since 1981 when he lectured and performed in Frankfurt, Berlin and Vienna." Kloppers spent some time researching the presentation this summer, but the essence of the lecture was based on discoveries he made while he was preparing his doctoral thesis. "Klopper's successive invitations to the heartland of musicological leadership," notes the *Chronicle*, "may be attributed to the acclaim and growing popularity of his thesis published in Frankfurt in 1965. In case some students wanted to witness the presentation (lecture performance) overseas they were urged to book their flights in time. There was no indication that the fare would be paid by the educational institution in this case.

Medicine Hat stepped out in faith

In planning for its own Christian school next fall, the Saskatoon Society for Christian Education has kept a close eye on developments in Medicine Hat, Alberta, where, in a similar situation, the school society opted to open a Christian school this fall. In a report given in a recent society newsletter, the Saskatoon group notes that it "would like to use the Medicine Hat experience" as its model. Why? Both societies have an interdenominational mix, and both had just a small group of students registered for the school, but both also have the same commitment to Christian education. In May of this year, Medicine Hat approved a budget of \$65,000 for two teachers who were to teach 20 students in grades one through six. In September when the school opened there were 37 students. Another teacher was hired, and with the tuition assistance from others who did not have children in the school, "they found themselves in a break-even situation," notes the Saskatoon report. By fall there may just be 75 students attending the Medicine Hat school due to a constantly increasing enrollment. With the same trust for a blessing on their efforts, parents in Saskatoon hope to start their school in the fall of '83 with at least 32 students.

The King's Segger to give premiere performance

Lori Klingbell

The King's Chronicle - Mr. J. Segger, professor of music and piano instruction at The King's College, has been invited to perform at the University of Alberta Friday, November 26th, as part of the festivities of the annually celebrated Canada Music Week. This constitutes Mr. Segger's second consecutive invitation as pianist to this event.

Mr. Segger had an early debut as a pianist. At fourteen, he performed Beethoven's Third Piano Concerto with the Edmonton Youth Orchestra, and at fifteen years, the Grieg Piano Concerto with the Edmonton Symphony Orchestra.

Since that time, his musical sensitivity has won him a summer's study in Austria and a complete four-year scholarship to attend the internationally renowned Eastman School of Music in New York. In 1978, twenty-two years old, he performed his debut as a professional musician in the New York City Carnegie Hall.

Mr. Segger has since given recitals on CBC radio and throughout Canada and the States. In 1981, he was awarded the gold medal for his recital (Performer's Degree) for the Western Board of Music, receiving the highest mark ever given in the history of the institution.

The program Friday evening (Nov. 26th) will cover various musical style periods, including two works by Canadian composers in honour of the occasion: Mozart's Sonata in D Major, K. 576, R. Schumann's "Symphonic Etudes," a "Suite" by Clermont Pepin and "Six Fantasies" by Alfred Fisher.

It must be noted that Mr. Segger will give the world premiere performance of Alfred Fisher's work on Saturday, November 20th, one week prior to his Canada Music Week recital. The premiere performance will be at the Convocation Hall, U. of A. at 8 p.m.

His performance on November 26th is sponsored by the Alberta Registered Teacher's Association, The



Mr. Joachim Segger

Alberta College and the U. of A. The concert will begin at 8 p.m. in the Convocation Hall. Admission is free.

Lori Klingbell is an editor of *The King's College student newspaper*, *The King's Chronicle*

Unwanted pig nets over \$2,000 at school auction

ABBOTSFORD - Early Saturday, October 9th, the Matsqui Municipal Fairgrounds was a beehive of activity in preparation for what turned out to be an unprecedented successful auction and bazaar. The Abbotsford Christian School Society organized the event to reduce the debt on their capital expenses. A profit of \$43,000 was raised through a variety of activities beginning with a public pancake breakfast prepared by the teachers of the school. It was followed by the sale of many baked goods and handicrafts and an auction of a variety of household goods and appliances as well as livestock and feed.

A spokesman for the School Society said, "The real success of the day was how every age group of the community did its own little part to contribute. A first grade student sold his rabbits, recent alumni of the school donated a cow, and a grandmother meticulously handcrafted a quilt all for a common purpose."

Mayor Harry De Jong and Mr. John Koot, President of the Abbotsford Christian School Board, officially opened the auction.

The amusing highlight of the event was the selling and reselling of a pig which, after it was originally purchased was donated back to the auction seventeen more times, it eventually found an owner

willing to take her home. The unwanted creature alone raised \$2,100.

The livestock auction ended later in the afternoon. Judging from the unqualified success

of the auction an organizer stated "the Abbotsford-Matsqui residents can be assured the auction will become an annual event."

The King's College staff and students took part in Edmonton's annual choral festival

The King's Chronicle - An evening of Scripture and song involving church choirs and ministers of various denominations throughout Edmonton was celebrated Sunday, November 7th, under the conductorship of Mr. Abe Penner at the Robertson Wesley United Church. The "Choral Festival" is sponsored annually by the Royal Canadian College of Organists, and this year was coordinated by Mr. J. Segger, Professor of music and piano

at The King's College.

The service was modelled loosely after the Anglican evensong idea with a liturgically rich association of Scripture reading and music.

Representation of the clergy, among others, included Rev. Pols (West End Chr. Ref.) and Father Rose (St. Joseph's Cathedral). Some King's College students also participated in the service through singing and organ-playing.

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Implications of government funding for Ontario Christian schools

Gary Duthler

A discussion of the possible effects of Ontario government support of Christian schools must assume that it is realistic to expect a major change in the government's present policy towards independent schools. The Ontario Association of Alternative and Independent Schools (OAAIS) knows that such an expectation is realistic because the association itself has worked hard to bring about such a policy change.

Independent schools [OAAIS] receive recognition

Especially since the Independent School Symposium last year and a recent public outreach blitz, OAAIS is now recognized by the government as a vital organization with a legitimate cause. It has won the respect of many leaders among the media and the ecclesiastical and educational establishments. The Premier, the Cabinet, and their advisors have recognized the justice of educational choice - while halting over its political implications. OAAIS has many friends at Queen's Park willing to work for its member schools, especially within the Liberal and Conservative caucuses. This past year the organization came very close to bringing about a major shift in government policy.

However, since then, the economic situation has shifted the government's priorities so that educational choice issues have been put on the legislative back burner. While this is, of course, disappointing, it may also prove a blessing to our Christian schools as it affords us some time to consider implications of funding seriously.

Government funding affects school growth

The importance of some serious reflection may be deduced from the fact that although independent school enrollments continue to grow across Canada, recent figures released by Statistics Canada show that such growth is by far the most substantial in Ontario and New Brunswick - the two provinces that provide no financial aid at all for independent schools.

The experience of many of the Christian schools in The Netherlands also seems to indicate that something happens to the vitality of Christian education when parents stop carrying the financial obligations.

Many people fear public funding for Ontario's Christian schools because it implies the danger of excessive government interference in the operation of the schools and their programs. There is also a common assumption that parental commitment will diminish proportionally as the financial strain is eased.

While these concerns are

valid enough, they must be seen in the proper perspective or they will divert our attention from the real dangers which threaten to destroy our schools as Christian institutions in a process that will take place regardless of (though perhaps hastened by) provincial funding.

We often fail to realize that governmental interference is not necessarily related to government funding. Our secondary schools already know what it means to have to measure up to the standards of the Ontario Ministry of Education in order to win the right to grant secondary school diploma credits. Ministry guidelines already determine much of the program content for our grades seven and eight courses, and there is every indication that this will gradually be extended downward through the grades.

Under the present school law a government hostile to the independent schools may well decide to inspect our schools to ensure that our children's education conforms to the Ministry's definition of an "adequate alternative" to the public schools. A sympathetic government, on the other hand, could use its funding of our schools to encourage our independence and our contribution to Ontario society.

The need to stress justice before funding

Precisely because the effect of funding is largely determined by government attitude, the emphasis of OAAIS campaigns has been on the issue of public justice. It is to our credit that the Premier laughs off any suggestion that we would shift our political votes en masse just on the issue of school funding. He knows that our devotion to our schools goes much deeper than just the economic considerations, and he knows that we are not single-issue people.

But the government is also well aware that we see the issue of choice education as a major indication of how willing our political leaders are to tolerate and encourage diversity and independence of thought in Ontario; how willing they are to look beyond immediate political advantage so that the right may be done; and how committed they are to the principles of multiculturalism and pluralism.

Multiculturalism needs expression in education

In the absence of true educational diversity multiculturalism is little more than cute ethnicity. The true appreciation of various values, religions, philosophies, and the true independence of thought that multiculturalism ought to encourage can only flourish in a pluralistic school system.

Our contribution to the Canadian mosaic will not be

reduced to putting fingers in dikes or wearing wooden shoes: as Reformed Christian school supports we must contribute to our land the faith and world-and-life views passed on to us by our parents. We have made it clear to the government that we view the parents' right to educational choice as a public responsibility which ought to be encouraged with public funds.

Assuming that the government which gives us equity will not be hostile to our schools, it is likely that the danger will not be of too much government control, but of too much school submission to ministry suggestions as if they were demands. This is what some Christian schools in BC have experienced: a loss of self-direction due to an unwarranted eagerness to comply with suggested curriculum outlines and ministry-approved texts.

Carefully-developed course outlines based on a clearly-articulated philosophy of education should help us to evaluate the suitability of suggestions for improvement offered by any officials or consultants. A positive sense of our educational identity will be our best security against bureaucratic encroachments.

Is current parental involvement based on personal cost...

The implication that public funding will lessen parental involvement in our schools must also be carefully considered. After all, we pride ourselves on being parental schools in which parents are urged to participate at all levels of decision making, and in which parental support of the staff and the school program is seen as vital. Right now parental interest in our schools is high, but is it healthy?

If parental interest is doomed to suffer with the advent of public funds, I must ask myself whether my interest relates to my children's education or to my hard-earned tuition money. Do I keep myself involved in the school because I pay over \$2,000 annually for tuition, or do I pay that tuition because I must be involved in my child's education as a response to God's Word about the covenant?

Similarly our boards need to examine why they encourage so much parental involvement. Is it perhaps because parents equal tuitions? When are promotion and development committees of our boards most strongly urged to recruit new members? Does anyone ever hold a membership drive to share in the covenant task of educating covenant children when the budget is balanced?

or covenantal commitment

Parental interest in Christian education fostered by boards eager to promote the covenan-

tal responsibilities of the Christian communities is healthy and will not suffer unduly from an easing of the financial strains. Parental interest based on the financial investments of tuition payers is surely foreign to covenant education and a cancer within our community that must be removed with due haste or, indeed, government funding will be the agent that encourages it to destroy the Christian school.

On what basis, then, can government funding be of benefit to the Christian school? We will continue to confess that the schools exist by the grace of God with or without our just share of the educational tax dollar. Yet we must beware lest the public funding of our schools destroy their reason for existence.

By means of a constant assessment of our programs, our teacher qualifications, and our commitment to quality Christ-centred education, we will have to be prepared constantly to demonstrate our right to exist. We also will constantly have to assess our attitudes towards the parents and the broader Christian community: we must be committed to bringing all covenant children into our schools, even when we don't need their parents' tuition money as badly as we do now; we must continue to urge the clergy to call the people of God to take their educational responsibilities seriously; and we must work extra hard to convince new families to support the school because of the covenant which God extends to their children, rather than because they can now afford it.

Funding can be beneficial

Initially, of course, government funding will probably not cover the cost of education. The experience in other provinces has shown that actually there is very little

reduction in tuition costs as long as funding remains only partial. But even partial funding does carry some positive implications. Our schools will have money available for the upgrading of facilities such as gymnasias, for improving science, art and music programs, for giving our teachers and administrators adequate salaries, and for a host of other things that we know ought to be done. We will also be able to be even more generous with those who cannot pay the full share of their obligations to the school, as well as set up programs for those who presently don't fit into our academic programs.

It is not to be denied that public funding of Christian schools will carry risks. Government interference and lack of parental involvement may both be accelerated by the availability of easy money. But these are not dangers that can be avoided by continued martyrdom in the arena of political and educational injustice. Governments may interfere in the absence of funding, and parental involvement may itself be unhealthy if wrongly motivated. If we now take stock of our schools, our philosophy of education, and our commitment to God's covenant with us, then we may also look to the blessings implied in our government's growing tendency towards justice in the matter of distributing public funds for education.

Should Christian parents and Christian school boards continue to support the work of OAAIS? Most certainly. Not for the sake of the dollars we may eventually be able to save, but for the sake of justice and for our children's and grandchildren's better education.

Gary Duthler is past president of the Ontario Association of Alternative and Independent Schools

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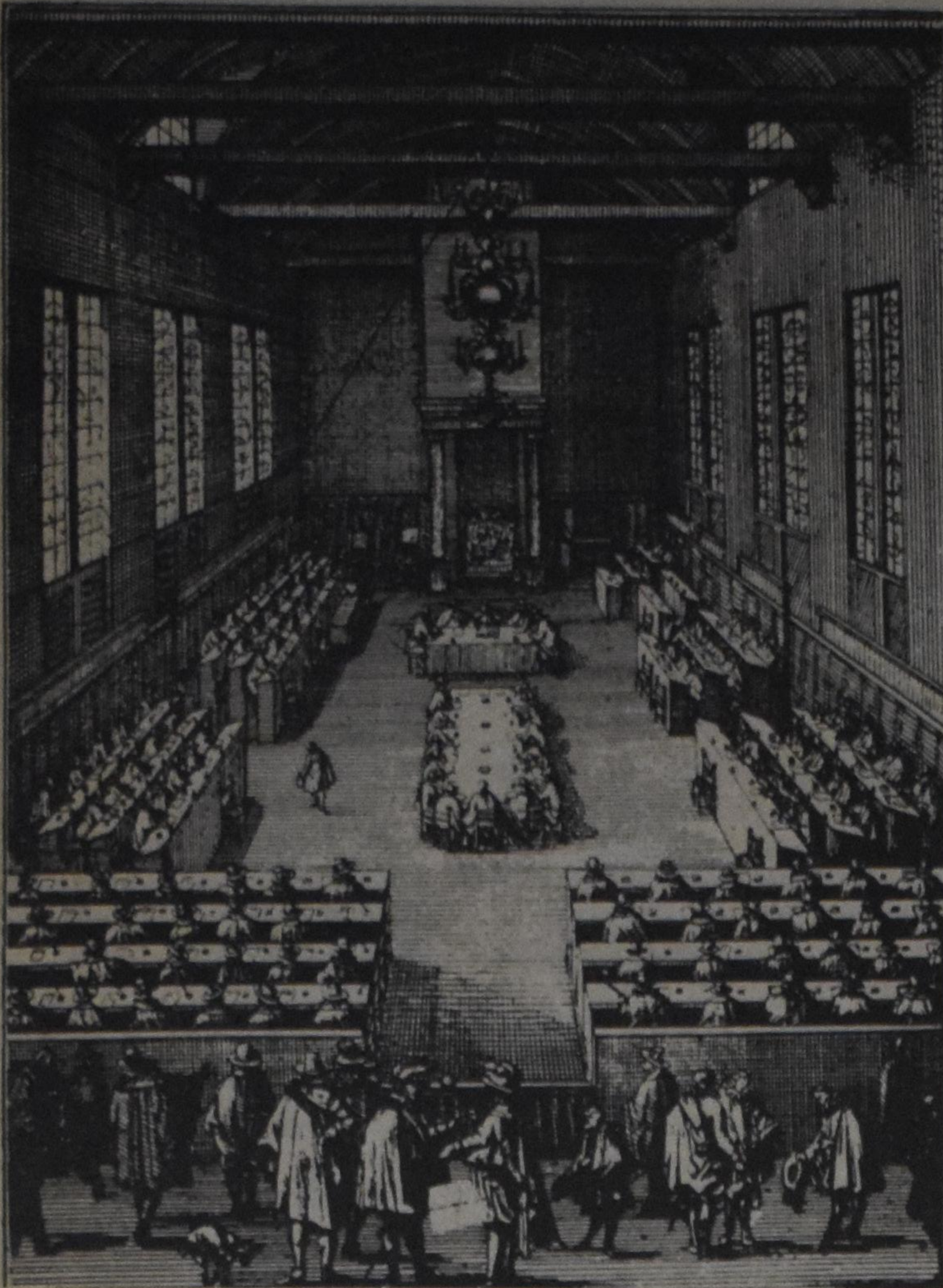
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Issues



The Synod of 1618-19 in the upper hall of the Stadsdoelen in Dordrecht

Carl D. Tuyl

This week we conclude Tuyl's article on the power of major assemblies. Last week the author explained how Voetsius saw the extent of that power.

The Synod of Dort, which so resolutely dealt with the Arminians, was at the same time extremely careful not to exceed its authority and power. This becomes demonstratively evident in, for instance, the twentieth session when the delegates debated the question whether the students of theology should be allowed to preach. The synod decided that: "The decision would be left to the churches, consistories, and classes," adding: "that in these things one would not strictly charge the churches, but that it was sufficient to make serious recommendations."

Such language of synods is in keeping not only with the essence of the presbyterian system of church government, but also with the intentions of our fathers. Already at the Convent of Wezel (November 1568) it was decided that synods must not occupy themselves with *middelmatige dingen* (medium-size matters). This assembly meant to say that no synod had the right to meddle in affairs that rightly belonged to the agendas of minor assemblies.

The authority of major assemblies is one of brotherly assistance, and in the history of our churches that authority was never meant to be applied in a way that would limit or hinder the freedom and the equality of the individual congregations.

Continually and with profound emphases the major assemblies are admonished to respect the authority of minor assemblies by exercising extreme caution in their choice

The binding character of major assemblies ... yes, but!

of agenda items. Speaking about the authority of the major assemblies, commentators of high repute and of undoubted loyalty to the presbyterian system of church government, with a high degree of repetitiousness, never tire emphatically to underscore the autonomy of the local consistory.

In addition to all the expressed cautions around the authority of major assemblies, there is a continual recognition of the possibility of appeal to the Scriptures as well as to the conscience, so eloquently formulated in articles VII and XXXII of the Belgic Confession. Synodical authority not only finds its undergirding strength, but also its limitation in the Word of God. Notwithstanding the scriptural weight of communal decision-making, Reformed Church Orders in the last analysis shrink back from claiming infallibility for church councils. By that very token they are bound to leave room, therefore, to conscientious objectors, which in effect, as is mentioned in Article 29, is a qualifying rider to its seemingly simple language.

Neither is it in harmony with Reformed practice to state that the burden of proof rests solely with the objecting party. A rather lengthy quotation from a recognized expert on Church Order, Johan Jansen in his *Korte Verklaring van de Kerkenordening*, proves that the onus cannot simply be relegated to the objecting party: "Does this mean that the appellant must prove his case before the major assemblies, and if he can make a convincing case, he is then released from his obligation? A decision that is in violence with God's Word is valid for no one! Or does it mean that we are bound to decisions of the majority un-

less someone for himself deems the decision to be contrary to the Word of God? The latter is the right answer for the following reasons: first, because the Reformed opposition against Rome rested on that very same ground, namely, that the reformers were in themselves convinced that the Roman teachings were contrary to the Word of God; secondly because we may not put the decisions of councils on the same level with the Scriptures (Art. VII B.C.); and thirdly because also Voetsius says that a local church which would be forced to adhere to a decision that was deemed to be contrary to Scripture should in extreme circumstances rather secede than act against God's Word or the conscience."

A Reformed and, therefore, presbyterian system of church government, must ever avoid the claim of infallibility for its councils. The consequence of this fact is that appeal to the conscience by individual believers or by minor assemblies is and must remain at all times a real possibility.

The language of the major assemblies must incorporate and connote in the Acta that last and final freedom of the individual believer and the minor assemblies. This means that synods as much as is possible must follow the example of the great Synod of Dort by considering that "it is sufficient to make serious recommendations." To deviate from that principle, and to use unnecessary authoritative language, constitutes a serious and fundamental departure from our confessions, and from the presbyterian system of church government.

On the other hand - the whole literature abounds with such qualifying statements - it must be stated with equal emphasis that no individual

believer or minor assembly can exercise the right of conscientious objection frivolously or without study and prayer.

A fact is that the relationship between major and minor assemblies is not as uncomplicated as the reading of Article 29 of the Church Order at first glance suggests. The last word has probably not been said about it and discussions on the subject will in all likelihood escort the church militant on her way to the Lord, who, after all is said and done, remains the only Ruler of the church.

The Christian, and perhaps especially the Christian of Reformed persuasion, must learn to live within the tension with which the Bible surrounds him. Let the leader be among you as one who serves, said Jesus. We must work out all questions about authority within that tension. What the apostle Paul writes to the Galatians in a different context, nevertheless, also applies to ecclesiastical authority and its subjects: "For freedom Christ has set us free ... only do not use your freedom as an opportunity for the flesh."

Through unscriptural use of freedom and individual right the Protestant church is already divided into a hopelessly splintered body; on the other hand (there it is again) by heavy-handed equally unscriptural use of authority, major assemblies have sometimes been contributors to this deplorable state of the church. Without faith in Jesus Christ the tension between the binding character of the decisions of major assemblies and the autonomy of the minor assemblies is insoluble. Faith in the Lord of the church will solve the tension, and at the same time make room for both components.

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KATHLEEN LINDSAY

Art

Sharon's art takes the wind out of materialism

Wilma Binnema
Vander Schaaf

The Rice Theatre Gallery in Edmonton, presently houses a collection of photographs taken and produced by Sharon Visser. Sharon, born and raised in the Edmonton area, attended the Banff School of Fine Arts and Calvin College.

An acute interest in photography has developed into more than taking good pictures; it has become an art. The collection entitled "Solitaire" displays maturity in representation of mood, personality and depth of meaning.

Not very confident in her actual technique and dark-room work at this point, Sharon's work - if sometimes guided by instinct rather than expertise - is coherent and appropriate in the use of contrast, colour and shadows. Realizing that there is room for improvement technically, she feels strongly about her own mode which is to show things as they are relying on available light and framing.

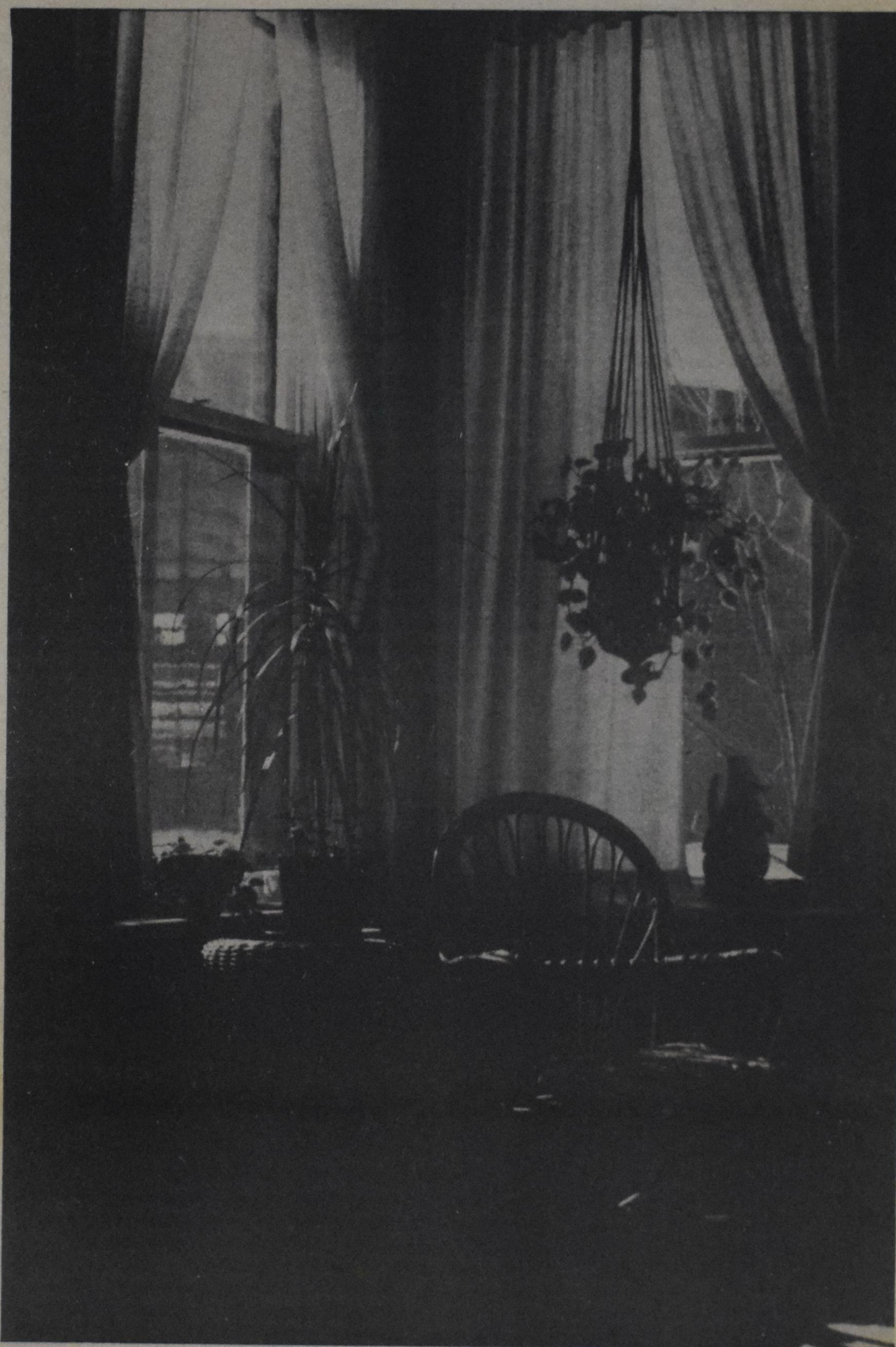
The purpose of the show is to lift the ordinary and normally unnoticed and give it a place of noteworthiness. The use of colour - both in toning and handpainting - and of focal point as well as a mood of sheer hominess brings daily sights and activities to a level of enjoyment. Yet the topic does not allow for an idealiza-

tion of the ordinary. Seven photographs contained empty chairs; there is a sense of loneliness, of a need to struggle to find oneself.

The show educates the willing observer to take a renewed look at our surroundings and daily activities and challenges us to live more fully in what we have and see. It takes the wind out of striving for more "things." It also challenges us to relate more deeply with the people and things around us. Sharon's use of selective colouring in her handpainting of black and white photographs illustrates this sentiment successfully.

Her subject matter, in addition to a variety of empty chairs, includes, children, dolls, elderly, window scenes, and captivating photos of ethnic, inner-city characters. People have to be seen, not as portraits of real live people as much as personalities and attitudes representing choices in living.

Fledgling attempts by artists who as Christians struggle in their artful and artistic expression ought to be given attention. I see Sharon's work as a wholesome effort in the midst of the pervasive and popular works which so often exploit, negate and abuse a host of created realities; which include the human body, the environment, and the culturally different. As artist, Sharon does not abuse nor glorify, and looking at her photographs feels good.

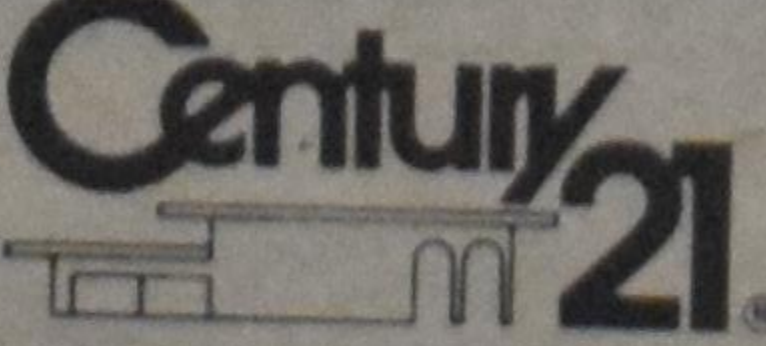








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Children

Oh, for a dike!

A place of rest

Meanwhile, Cory was sleeping at the foot of the wide wooden pole, at the corner of a little vegetable garden. When the lady of the house came home on her bike loaded with heavy shopping bags, she noticed something lying there, but was too busy getting her bags inside to investigate. She forgot about it until she saw it again after lunch while she washed her dishes. When she had everything neatly stacked away, she decided to go down and see what was lying there behind her garden. How it startled her to find a little beaten-up girl sound asleep! "Would she have run away

from home?" the lady wondered. She decided to wake her up and question her.

Gently she shook Cory, calling in a friendly tone of voice, "Wake up, girly, wake up!" Lazily Cory opened her eyes and looked about her in surprise. Where was she?

"You had a good sleep?" the lady asked her. Cory nodded her head, still wondering where she was. As soon as she sat straight up she remembered.

"What's your name?" the lady asked.

"Cory Barber, and I live on the William Dike Street," Cory answered.

"Won't you come in and

have some tea or milk while we talk?"

"Oh no thank you, Madam, I must go home immediately. Mom will be terribly worried. Could you tell me the time, please?"

"It's about ten after three. My name is Mrs. Nightingale."

"Ten after three? Have I slept that long?" she said as she stiffly got up.

"What happened to you? How did you get here? Come, let's go inside while we talk and I'll bring you home on the bike, O.K.?"

While Cory told her story, Mrs. Nightingale made her a delicious cup of hot chocolate

milk and a slice of buttered raisin bread, mm!

"But now I must bring you home or there will be two worried families - yours is already I am sure and mine will be if I am not here when they come home," Mrs. Nightingale said.

They were already close to Cory's home when they were stopped by a police officer. "Is this your daughter, lady?" he asked.

Mrs. Nightingale and Cory looked at each other and laughed.

"No sir, I wouldn't mind though, but I just found her sound asleep in my backyard and I'm bringing her home."

"So, what's your name girl, and where do you live?"

"My name is Cory Barber, officer, and I live here on 45 William Dike Street." She was a bit afraid of this man - she had never seen a police officer from so close by and now she had to talk to one.

"Do you know the name of this lady?" the police officer persisted.

"Yes, this is Mrs. Nightingale and I'm glad she found me."

"How come you went to sleep there?" the officer continued his questioning.

"Well, I just went to the dike to see what it looked like and then I got tired," Cory answered very matter-of-factly.

"No wonder, so far from home. But you'd better go home now; they're terribly worried about you. Good bye. Good bye, Mrs. Nightingale, I hope you understand?"

"Good bye officer," Mrs. Nightingale and Cory said simultaneously.

"Here it is, Mrs. Nightingale, right here," Cory called after a short while, and before she had stepped off her bike it sounded from all directions, "Hi Cory, hi; Cory is home, Cory is home!"

Bert ran inside and hollered at the top of his lungs, "Cory is home, Mom come quick, Cory is home!"

Cory was flabbergasted by this reception. She really had not given much thought to the fact that she had been away from home for so long while nobody knew where she was. Mrs. Nightingale had to come inside even though she explained that she had no time. She was not allowed to go home without leaving her address, and Dad gave her a lovely flask of eau-de-Cologne.

Then came the questions. "Where have you been, Cory? Where were you when Ian rode on the dike to look for you? Why didn't you come home first?" She was too dazed to answer. Niesje's question was the last one. Standing right in front of her sister she asked with pity in her voice, "Do you have a headache, Cory?"

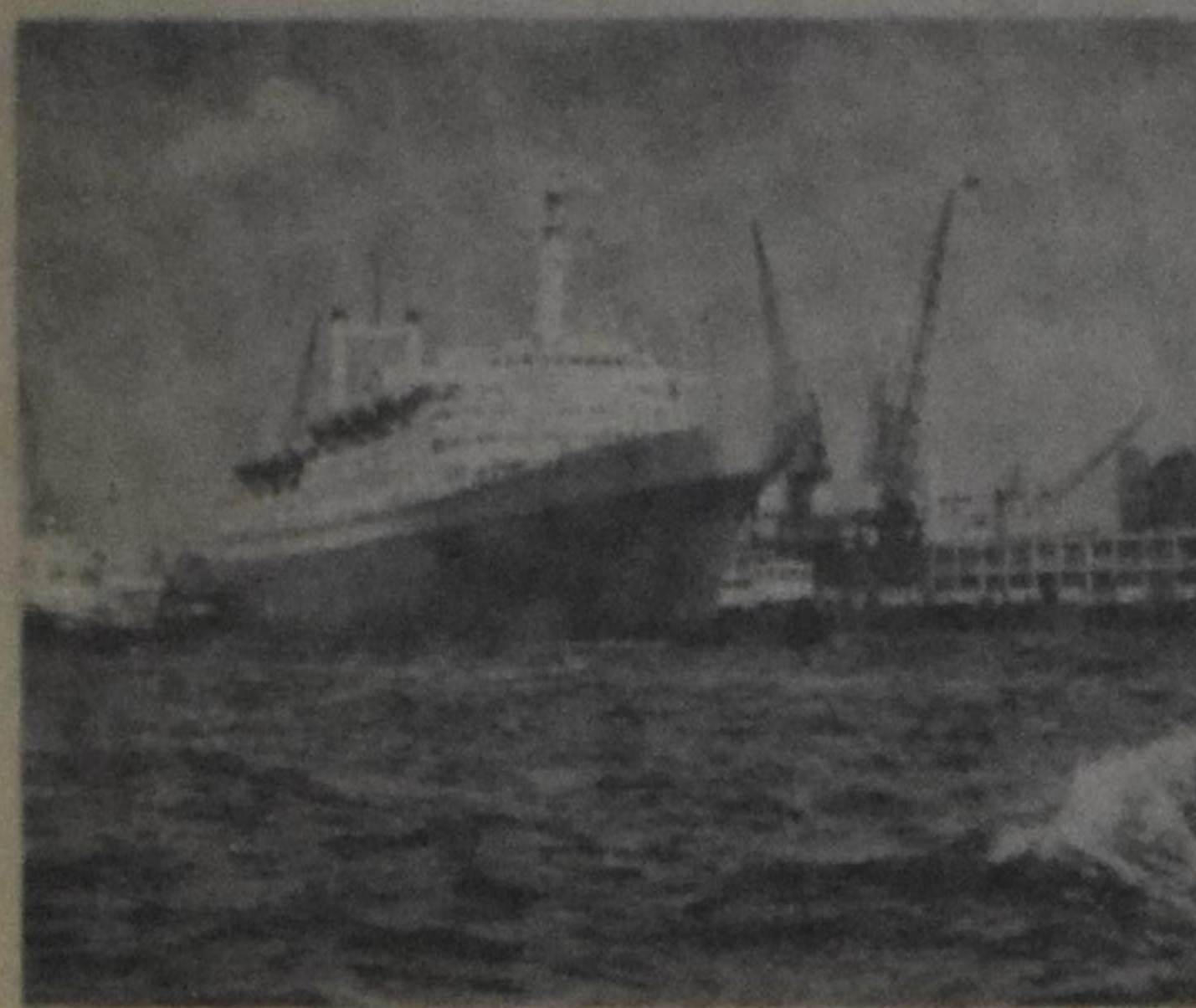
"Little darling," Mom thought with shame, "you think of Cory's needs before your happiness." She hugged Niesje and said, "Yes, I'd better look after all her bumps and cuts. Come on upstairs, Cory. I'll give you a nice warm bath and look after your sores. We can talk while we're at it."

But neither Cory nor Mom were able to say much. Cory was too tired from all the hurting and bewildering experiences of the day and Mom talked silently to herself, "How terribly cruel children can be to each other, what savage beasts!"

Continued on page 13



Betty Nieuwstraten



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Family

Christian ethics — a sell-out to the world?

Hans W. Zegerius

"How do you like the dike, Cory?" Mom asked when the other children were playing outside and Cory was resting comfortably on the couch.

"Too far away, and there are no meadows with cows and sheep, only the river."

"Isn't the river lovely to watch and listen to?" Mom asked, hoping to gear her interest toward a better place to reach for comfort.

"It's still way too far and ... it's ... it's not *homey* there!" She looked at Mom with an anxious, questioning expression on her face. Mom seated herself beside her and said, "Oh, I know what you mean, but don't forget, God is everywhere. You can talk to Him on your way to school, at school during class, everywhere! Try hard to listen for His directions. I'm sure He will show you the way because He promised it. Think of it often, especially when a baby is baptized in Church."

Lovingly she kissed her daughter who now lay back slightly smiling, a musing, pensive look on her face.

Supper was served early that night and at bedtime not one of the children begged for "five minutes more, please ...". Even Beth, Ian and Hank went to bed earlier than usual. Aunt Jean had gone home before supper, but Mom and Beth could now manage well enough with the two of them.

Mom and Dad had a long talk together after the shop was closed at nine o'clock. They, too, retired earlier than other Saturdays. Their bedtime devotions were more personal, more meaningful than many other times.

This episode of her life Cory never forgot. She never confused her fourth grade teacher's name with that of her first grade teacher again although there was plenty of trouble when Mr. Haystack was her teacher in Grade Six. But she has been in search of a dike many, many more times, even as an adult. And no, she didn't always find a real dike, overlooking green meadows with cows and sheep, but she always found her God.

Christian ethics are the principles on which our moral standards and lifestyle are based. Among Western nations, the influence of Christian ethics was felt everywhere in public life and the system of law. In the last few decades that influence has broken down. Christian moral standards are being abandoned in public life. Laws are constantly being re-written to "decriminalize" and "legalize" things abhorrent to Christians.

The idea that something must be tolerated when large numbers of people insist on it, has found wide acceptance. Thereby, the Christian concept of government as a sacred trust from God, which once was widely held in this country, is being eroded. For the Christian, however, it remains true that the institution of government is from God (Rom. 13:1), and ought to be a terror to bad conduct (vs. 3).

Many people, Christians included, are mouthing the slogan, "you cannot legislate public morals," as if it were God's truth, even though it flies in the face of the history of Western civilization, not to mention the Bible! People have been widely conditioned to tolerate the most cruel and perverse things in theatres and on TV, in films, books, and magazines. The noblest Christian attitudes and motives, once commonly held, are slowly but surely destroyed in this way.

People say, "We might as well get used to these things, they are part of living in a pluralistic society," not realizing that this means, on one hand, that Christians cannot impose their own will and standards on others, but, on the other hand, that Christians may and must claim for themselves the right to live a Christian life. Thinking that living in the world means accepting its ways, they expose their Christian lifestyle to rot and ruin, claiming that they must judge themselves what shall or shall not be acceptable to them. They often overlook, that on that basis everyone is left to himself in matters of morals, public or private, and that we face a society much like the one at the time of the Judges. "In those days there was no king in Israel; every man did what was right in his own eyes." Such rampant moral individualism is characteristic of our time. In a thousand ways we are being conditioned to accept it and live by it. It puts everyone on his own, strong or weak, old or young. It says: you must make up your own mind; nobody can decide for you what you will see, hear, or do with your life. You have a right to make your own mistakes and learn from your own experiences.

It should be clear as day that experience is not the only basis for sound judgment. Sometimes it is no help

at all. There are experiences so devastating, that we cannot learn anything from them, except how to cry!

And why shouldn't we learn from the experience of others, especially of people who care deeply for us? Why shouldn't we be guided by standards that have been tested in previous generations? Why shouldn't material and events which have hurt and harmed others in the past, be kept from doing further harm? Why shouldn't people who are guided by God's holy Word and will, have the authority to shield their community, their fellow-Christians, and above all their own family from things that would break their faith and their heart?

We should come down like a ton of bricks on those who shout "censorship! censorship!" every time someone stretches out a protective hand over the young, the weak, and the gullible, as if censorship were the ultimate evil. It is not. It is a real part of every healthy society. It is integral and, indeed, essential to every form of rule and authority, parental, governmental, and otherwise. As such, it is part of God's gifts for ordering life in a sinful world. As every one of God's gifts, it is harmful only when it is used in the service of evil.

At the same time, instead of yielding to them, we should call these criers of "censorship!" to account for violating the freedom they profess to love so much. For, when they demand that everyone should judge for himself what he will see or hear or read, they create an incredible dilemma: it is not possible to reject something until you know what it is! Therefore, they are actually forcing others to admit into their life, their thoughts, their imagination every form of violence and perversity peddled and pushed in an increasingly godless society. For they must see it, hear it, read it, before they reject it, or those same people will challenge them again: how can you judge what you do not know?

It is a satanic ploy to take away people's choice under the pretext of being a champion of their freedom of choice! It is high time that we challenge such people with the fact that they do nothing to help people in a decision to accept or reject violent or immoral material; they merely expose them to it!

If our life is to have moral strength and a Christian character, we shall have to stop selling the treasure of our Christian ethics to the cheap sloganeers of this world. More than ever, it is the task of the Christian church, home, and school to reaffirm Christian ethics and to develop a strong Christian lifestyle.

The Rev. Hans Zegerius is pastor of St. Andrew's Presbyterian Church in Arthur, Ontario

All Ontario Diaconal Conference

Margaret Griffioen

Rev. Jelle Nutma was elected pastoral advisor to the All Ontario Diaconal Conference at their annual meeting on October 16. Mr. Nutma is replacing Rev. John Postuma of Waterdown, who has held the position for six years.

In his closing address to the 385 deacons and visitors, Postuma jokingly warned Nutma, that his three-year-term would in reality stretch into a six-year term.

Another change voted upon

by the conference was a new Manna project. In the past several years the project has been Operation Manna-Bangladesh. This year, and probably for the next few years, the All Ontario Diaconal Conference has decided to implement an Integrated Refugee Program.

This program will not stop the Bangladesh program, much of which is receiving federal funding. The new program will be carried out by the AODC, working with the CRWRC.

Guest speaker Rev. Jacob Kuntz of St. Catharines, addressed the issue of refu-

gees and the poor by asking if we were a caring church in a needy world.

Mr. Kuntz stressed that "we (the church) may not run away from the problems of the world, and isolate ourselves."

Using the example of Christ, he explained that although we are not part of this world, like Christ, the world is our mission field and "we have an obligation of involvement in it."

Addressing the deacons, Kuntz urged them to be examples of this work to their congregations and to work towards having the whole church involved in diaconate-type work. "This is the only

way the church can become credible."

The work of the deacon was the main theme in many of the workshops held at the conference. Fourteen such workshops were organized for the meeting, including topics such as tools for the deacon, the deacon's role in the community, working with the elderly.

The visitors also enjoyed music and singing by Joyce Geleynse from Winchester, Ontario, who has been singing for 15 years and has made two records.

After more communal singing and closing devotions by Rev. Postuma, the meeting was adjourned.

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Persoverzicht

Carl D. Tuyl



• "Wie z'n neus schendt, schendt z'n aangezicht." Gedachtig aan dat spreekwoord ging het Congres van de Liberale Partij voorzichtig te werk met kritiek. Om te beginnen was er een soort lofzang over het beleid van Trudeau. Er zat in die lofzang maar één valse noot in de vorm van een afgevaardigde, die een motie indiende waarin een evaluatie van Trudeau's prestaties werd voorgesteld. Voordat iemand tot drie kon tellen werd dit voorstel verontwaardigd van de hand gewezen. Alleen de zogenaamde machten achter de schermen kregen een flinke veeg uit de pan toen het Congres aandrang op meer invloed in belangrijke besluiten. Trudeau sprak natuurlijk voor het Congres en hij beloofde een vijf-punt programma voor economies herstel. Inmiddels bleek wel dat er ook in zijn kabinet verschil van mening heerst. De Minister van Financiën en de Minister voor Volksgezondheid bakkeleien in het openbaar over de baby-bonus. Lalonde vindt dat rijke mensen daar geen profijt van hoeven te trekken terwijl Monique Begin voet bij stuk houdt dat er niet aan de baby-bonus getrokken mag worden.

• Trudeau vloog met de bekende roos in het knoopsgat naar Parijs waar hij iedereen charmeerde en aandrang op hechterere betrekkingen tussen Frankrijk en Canada.

• De bewoners van Quebec werden getraceerd op een algemene staking van ambtenaren, inclusief het trampersoneel en verpleegsters. De kas van die provincie is zo blut

als de prekenvoorraad van een eerste-jaars dominee, maar de vakbonden willen niet alleen niet inleveren, ze willen zelfs opslag. De eendaagse staking veroorzaakte chaos door de hele provincie, maar natuurlijk vooral in Montreal.

• Canadese wijnexporteurs hadden een primeur in Parijs door hun Beaujolais Nouveau daar eerder beschikbaar te hebben dan omgekeerd. Het oordeel over het Canadese produkt was overigens niet slecht. Ik geef hier gratis en voor niemendal mijn recept voor een rustige avond met moeder de vrouw. Maak een vuurtje in uw haard, deponeer een fles Beaujolais Nouveau in een pan, doe er een sinaasappel in waarin u nootmuskaat gestoken heeft. Laat het geheel goed warm worden zonder te koken, drink een glaasje met uw vrouw voor het open haardvuur, en volg de raadgeving van Prediker in hoofdstuk negen vers 7-9.

• Het werkverschaffings programma van de regering werd uit de doeken gedaan en het bleek veel geschreeuw over niet al te veel wol te zijn. Echt werkverschaffing! En dan ook nog tijdelijk. Het aantal werklozen liep inmiddels op tot 1.388.000.

• Kameraad Brezhnev is overleden. Of hij nu werkelijk over zijn lijden is, is nu in God's hand. In het Kremlin maken ze zich daar niet druk over. Daar wordt natuurlijk hevig bekosttooft over de opvolging. In Israël werd Menachim Begin het vuur na aan de schenen gelegd inzake zijn rol en verantwoordelijkheid in de moordpartij in de

vluchtelingkampen in Beiroet. Hij kwam er niet helemaal schotvrij uit.

• Na een marathonreis van zes dagen door Spanje is de Paus kennelijk bekaf. In Catalonie trostseerden honderdduizenden mensen stortregen en ijzige kou om de Paus een oproep te horen houden voor herziening van de economiese orde. Twee meisjes van 17 en 18 jaar werden aan de voet van het oude klooster Montserrat, waar de bijeenkomst plaats vond, onder vallend gesteente bedolven en verloren het leven.

• In Nederland is een regeringsakkoord tot stand gekomen tussen het C.D.A. en de V.V.D. Veertien ministers vormen de nieuwe regering. Er is wel werk voor ze aan de winkel. Vier grote onderwijsvakorganisaties met samen ongeveer 100.000 leden hebben besloten om met ingang van maandag 15 november vijfdaagse stakingsakties in scholen, universiteiten en academische ziekenhuizen te beginnen. Het personeel valt gezamenlijk onder de Kortingswet, en zien ook samen geen heil in deze kortingen.

• Bovendien zal de nieuwe regering zich moeten bezinnen op het buitenlands beleid. Zoals u weet heeft Reagans belligerent gefilosofieer over kernoorlogen en zijn weinig enthousiaste benadering van het ontwapeningsoverleg met de Russen in Genève geleid tot spanningen met de Europese bondgenoten.

• In West-Duitsland is men druk bezig de linkse vleugel van de regerende partij te demonteren, meer en meer worden de links van

het centrum staande liberalen uit de regerende partij ge-exkommuniceerd.

• In Noorwegen heeft men ontzettende hoeveelheden olie en gas aangeboord onder de zeebodem. Daarbij komt nog dat nog slechts zeven procent van de Noorse kustgronden zijn onderzocht. Er wordt zelfs heel openlijk gespekuleerd over een Noorse reserve olie en gas van 15 miljard ton olie-equivalentie. Daar kunnen heel wat autootjes lang van rond sjeesen.

• Het Friesch Dagblad maakt de rake observatie dat terwijl in de Westerse wereld vooral meer en meer jongeren het af laten weten wat betreft de kerk, er juist achter het ijzeren gordijn en ook in de Derde Wereld allerlei bemoedigende tekenen van opleving te bespeuren zijn. Met name in Korea is de groei van de kerk fenomenaal. Elke zes dagen ontstaat er een nieuwe gemeente. Wat betreft de kerk in China waren er in 1948, toen de communisten de macht overnamen, één miljoen christenen. Vandaag zijn er tussen de 30 en 35 miljoen oftewel 3-5 % van de bevolking. Deze groei, zo schrijft het Friesch Dagblad, is vooral te danken aan de zogenaamde huisgemeentebeweging. Ik citeer hierbij de profeet Jesaja in hoofdstuk drie-en-veertig, de verzen achttien tot en met twintig: "Denkt niet aan hetgeen vroeger gebeurde en let niet op wat oudtijds is geschied; zie ik maak iets nieuws, nu zal het uitspruiten; zult gij er geen acht op slaan?"

• Verwonder u niet, de wind blaast waarheen hij wil!



J. VanHarmelen

Gods vinger #2

In 1947 werd in Maastricht door de Rooms-Katholieken een Maria-congres gehouden. In het Verslagboek wordt het houden van dit congres als volgt gemotiveerd: "De oorlogsgebeurtenissen zelf hadden in zeker opzicht het houden van een groot Maria-congres aanstonds na de oorlog gemakkelijk gemaakt.

Als Middelaars van alle genade had Maria zichtbaar de hand in de bevrijding van de tyrannie. De meest belangrijke gebeurtenissen in de strijd om de bevrijding vielen samen met de Maria-feesten. Op 31 oktober 1942, de dag waarop Zijne Heiligheid Paus Pius XII heel de kerk en heel de wereld toewijdde aan het onbevleete hart van Maria, werd op alle fronten het verste punt der vijandelijke offensieven bereikt: El Alamein, Stalingrad, Guadacanal, en er kwam een totale en beslissende omkeer in het verloop van

de oorlog. Italië capituleerde op 8 september, feest van Maria-geboorte; Duitsland in het begin van de maand mei, de maand in het bijzonder toegewijd aan Maria; Japan op 15 augustus, feestdag van de glorieuze ten-hemel-opname van Maria. Zonder twijfel - zo vervolgt het Verslagboek - mogen we deze wonderlijke felten zien als providentiele vingerwijzingen van God om de tussenkomst van 'de smekende Almacht' te onderstrepen." Zo zien Rooms-Katholieke geschiedschrijvers Maria en de bevrijding van Nederland.

Velen onzer zullen zich nog de watersnood van 1953 herinneren, toen een groot gedeelte van zuid-west Nederland door vloedgolven werd overstroomd. De vraag werd gesteld: was God in die storm? Voor de pers van de Gereformeerde Bond, en anderen, was dit na de watersnood

geen vraag. Zonder meer wordt de ramp 'Gods werk' genoemd: "In een ogenblik is het trotse gebouw dat we in eigen kracht hadden opgetrokken ineengestort. En we staan daar verslagen bij en we moeten belijden: Dit is Gods vinger".

Prof. Severijn, een der leidende figuren in de kringen van de Gereformeerde Bond zegt er nog meer van. Als zetelend in de raad Gods wist hij met zekerheid te zeggen, dat de roepstem in deze ramp vooral uitging naar de kerk die "onder voorwendsel van gehoorzaamheid aan de Heilige Schrift en gemeenschap met de belijdenis der vaderen, de eerbied voor het Woord ondergraaft en de leer der vaderen veracht." Niet de gereformeerde gezindte valt hier onder het oordeel, volgens Severijn, maar de Nederlands Hervormde Kerk zoals zij na 1945 onder nieuwe vlag vaart. Hier dus geen zweem van aarzeling in het wijzen op de zonde van een ander en eigen geloof.

Niet alleen Rooms-Katholieken, maar ook Calvinisten wisten soms maar al te vlug uit de hand Gods die zij over alle dingen zagen en beleden, een vinger los te maken als het ging om het doorzichtig maken van zeer bijzondere gebeurtenissen, waar redelijke ver-

klaringen niet konden worden gevonden.

Toch vindt men door de hele geschiedenis de neiging om zeer opvallende gebeurtenissen die wij niet met ons verstand kunnen verklaren te willen toewijzen aan een speciaal ingrijpen van God, dat we dan betitelen met 'Gods hand' of zelfs nog meer speciaal 'Gods vinger'.

En voor deze wijze van doen beriep men zich telkens op de Bijbel waar zo vaak over Gods hand wordt gesproken en op de belijdenis, waaruit u zich wellicht de bekende uitspraak herinnert: dat alle dingen niet bij geval, maar van Gods vaderlijke hand ons toekomen. Ja, alle schepselen zijn alzo in zijn hand dat zij tegen zijn wil zich noch roeren, noch bewegen kunnen (Heid. Cat. Zondag 10). En dan art. 13 uit de Nederlandse Geloofsbelijdenis niet te vergeten, waar wij belijden: wij geloven dat God alle dingen zo naar Zijn heilige wil bestuurt en regeert dat in deze wereld niets geschiedt zonder Zijn ordinantie. En deze goede God doet veel 'boven het begrip des menselijke verstands' en 'wij houden ons tevreden dat wij leerjongeren Christi zijn, om alleen te leren hetgeen hij ons aanwijst in zijn Woord, zonder deze palen te overtreden'. (wordt vervolgd).

Dutch



Uit Nederland

□ Radio Nederland - Nederland is gekozen tot lid van de VN-Veilighedsraad voor de duur van twee jaar. Andere leden die vanaf begin volgend jaar zitting zullen nemen in de Veiligheidsraad zijn Zimbabwe, Malta, Pakistan en Nicaragua.

□ Als Nederland de komende vijf jaar aan zijn NAVO-verplichtingen wil voldoen, dan zal het land per jaar vier procent meer aan defensie uit geven. Dat zegt NATO-bevelhebber in Europa, de Amerikaanse generaal Bernard Rogers. De wens van Rogers komt er op neer dat elke Nederlander volgend jaar 33

gulden meer moet betalen voor defensie-zaken.

□ Bij het Rijn-Schelde-Verolme-concern verliezen in de komende jaren opnieuw duizend mensen hun baan. Het aantal ontslagen kan nog groter worden als de Nederlandse marine onverhoopt zou afzien van mogelijke bestellingen bij het grootste Nederlandse scheepsbouw-concern. Bij RSV zijn nu nog zo'n zeventien duizend mensen in dienst; vanaf 1975 zijn er al zo'n 10.000 ontslagen.

□ Prinses Juliana en vier andere prominente Nederlanders hebben een hoge Amerikaanse onderscheiding

gekregen. Prinses Juliana kreeg de medaille, omdat -aldus de toelichting- het Oranjestad zowel in vredetijd als tijdens de oorlog het symbool is geweest van een betere wereld. De oud-secretaris generaal van de wereldraad van kerken, doctor Visser 't Hooft werd onderscheiden voor zijn verdiensten voor de oecumene. De vroegere leider van de Nederlandse delegatie bij de Verenigde Naties, doctor van Rooyen, ontving de medaille voor zijn werk voor de Verenigde Naties. De oud-minister van financiën doctor Witteveen werd geëerd voor zijn strijd tegen de armoede in de wereld als voorzitter van het Internationale Monetair

Fonds. En oud-minister van buitenlandse zaken Van der Stoep voor zijn verdediging van de mensenrechten. De onderscheidingen vallen samen met de viering van 200 jaar vriendschap tussen Nederland en de Verenigde Staten. De vijf Nederlanders zijn de eerste niet-Amerikanen die de onderscheiding krijgen.

□ Echt bier is goed bier, zo denken ze tenminste in Gouda. Want bier gebrouwen volgens middeleeuws recept is heel wat heilzamer dan bier wat men meestal nu drinkt. En om nou dat ouderwetse bier weer in ere te herstellen begint een stel mensen in Gouda met de productie van

zogenoemd ambachtelijk Kuytbier, dat is een produkt waarmee Gouda in de 15e en 16e eeuw tot zelfs in Polen toe furore maakte.

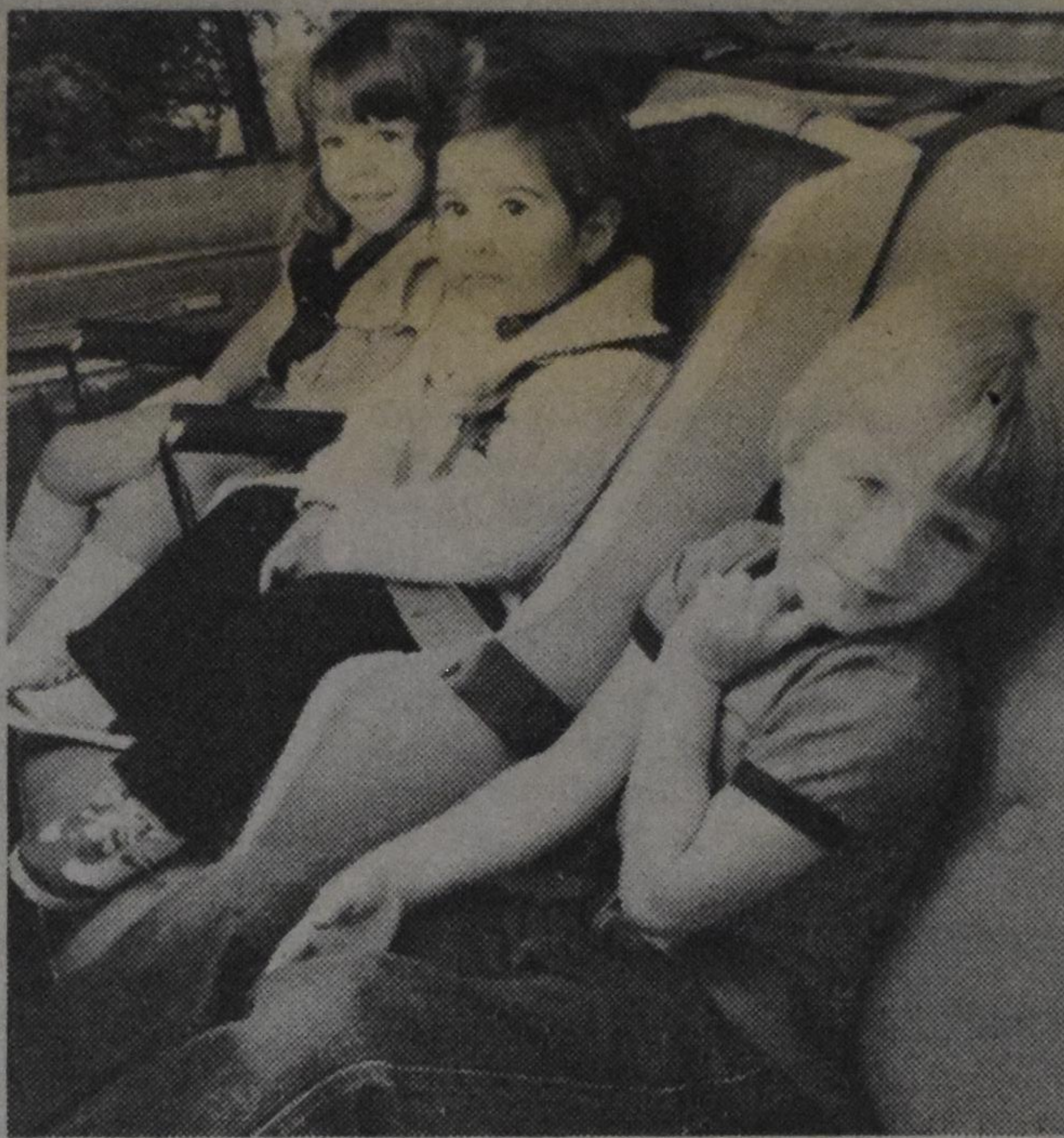
Gouda is nu vooral bekend door zijn kaas en zijn aardewerk maar nu wil men aan dat rijtje ook het ambachtelijke Kuytbier toevoegen. Gouda wordt op die manier nog aantrekkelijker voor het toerisme en dat is weer gunstig voor de werkgelegenheid, zo redeneert men in Gouda. Er wordt zelfs al gedacht aan een bier-museum want dat heeft Nederland nog niet.

□ Als het allemaal even meezit kunnen we in de provincie Gelderland binnen niet al te lange tijd windmolens op de daken van de provinciale gebouwen in bedrijf zien. Nog deze maand zal daarover een beslissing worden genomen. Plaatsing van windturbines op gebouwen is voor Nederland een uniek project dat onderdeel is van een ambitieus, ruim 4 miljoen gulden kostend provinciaal programma van energiebesparende maatregelen. Naast windmolens heeft Gelderland voor ogen het plaatsen van zonnecollectoren, stadsverwarming, isolatie en warmte-terugwinning apparatuur. Dit programma moet het jaarlijks verbruik van ruim 1 miljoen kubieke meter aardgas met meer dan 60 procent verminderen.

□ De Nederlandse vakbeweging heeft een belangrijk resultaat geboekt in het streven werktijdverkorting te verkrijgen tegen inlevering van loon. De dienstenbonden FNV en CNV hebben in principe overeenstemming bereikt met het Vroom en Dreesman-concern over een jaarlijkse vermindering van de werktijd met 1 uur per week. Daarvoor moet worden betaald met 2½ procent van het loon. In 1986 zal langs deze weg een werkwEEK van 36 uur tot stand zijn gekomen. De werktijdverkorting heeft tot doel meer arbeidsplaatsen te scheppen. Een tweede middel is de pensionering van alle werknemers van 58 jaar en ouder. In totaal komen er bij Vroom en Dreesman de komende jaren 1450 banen bij.

□ Het familie bedrijf HAK pijpleidingen in Ridderkerk heeft van Saoedi Arabie de opdracht ontvangen voor de aanleg van een 250 kilometer lange drinkwaterleiding tussen de Rode Zee en de steden Mekka en Taif. Hak zal daarbij samenwerken met het Saoedische bedrijf Al-Rashid in Djeddah. De totale waarde van het contract bedraagt 445 miljoen dollar, waarvan 250 miljoen voor rekening komt van Hak.

Houdt uw kinderen op hun plaats.



Dat is altijd al een goed idee geweest. Nu is het verplicht.

Zuigelingen, geboren op of na 1 november 1982, moeten vastgebonden worden in een vereist naar achterend wijzend zitje als ze in een auto reizen.

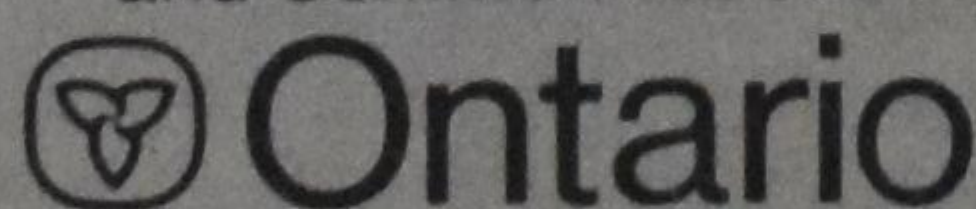
Deze zuigelingen moeten, als ze de kleuterleeftijd bereiken en tussen de 9 en 18 kg wegen (20-40 pounds) vastgebonden worden in een passend kinderzitje.

Alle kleuters tussen de 18 en 23 kg (40-50 pounds) moeten met een heupriem vastgebonden worden.

Kinderen zwaarder dan 23 kg (50 pounds) moeten de normale veiligheidsriemen dragen.

Gesp ze vast.

Ministry of Transportation
and Communications



James Snow, Minister
William Davis, Premier

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op C.C.?

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THANKS

SCHOTSMAN: Mrs. J. Schotsman and family wish to thank you all for the christian sympathy shown to us at the sudden death of our beloved husband and father.

The many cards, visits and acts of kindness were very much appreciated and made us aware of the love of so many surrounding us.

Mrs. J. Schotsman, c/o 48 Malton Dr., Hamilton, ON L9B 1E7

BIRTHS

DE RIJCKE: With joy and thankfulness, Izaak and Susan are pleased to announce the birth of their daughter, **LAUREN HELEN**, on August 6, 1982, and her baptism as a covenant child at Priory Park Baptist Church in Guelph on October 24, 1982. Grateful grandparents are Mr. and Mrs. A. Derycke of Goderich and Mrs. E. Lollis of Yucaipa, California.

33 Clarke St., W., Guelph, ON N1H 1T2

ENGELAGE: We, Fred and Mildred (nee De Vries), thank God for entrusting us with a precious gift from heaven, a son, **DANIEL ADAM**, a brother for Bryon and Mark, born October 20, 1982, weighing 9 lbs. 5½ oz. Fourth grandchild for Mr. and Mrs. H. De Vries and third for Mr. and Mrs. H. Engelage. Another great-grandchild for Mrs. P. VanderLey, Mrs. P. De Vries, Mrs. B. Katerberg and Mr. F. Engelage.

49 Mitchell Ave., Box #497, Brooklin, ON L0B 1C0

HERDER: We, Carl and Audrey, with great joy are thankful to God for entrusting to our care a wonderful son, **KEVIN ANDREW**, born November 4, 1982. Warmly welcomed by Andrea. His wonderful grandparents are Mr. and Mrs. Andrew Herder of Fergus, Ont., and Mr. and Mrs. Frank Deen of Drayton, Ont.

R.R.#3, Fergus, ON N1M 2W4

KOOISTRA: We wish to announce the change of status of our parents, Mr. and Mrs. G. Kooistra and Mr. and Mrs. P. Koornneef, to grandparents, with the birth of our daughter, **HEATHER JOY**.

Glad parents are John and Deb Kooistra, 40 Oak St., Grimsby. We recognize that she is a trust from the Lord and we desire your prayers for wisdom in raising her.

OOSTERHOF: We, Peter and Helen, give thanks to God, the giver of life, for blessing us with a healthy baby boy, **KEVIN JOHN**, weighing 7 lbs. 11 oz., born on October 29, 1982. A brother for Steven. Third grandchild for Mr. and Mrs. John Boot of Freeleton, and fourteenth grandchild for Mr. and Mrs. Simon Oosterhof of Grand Valley.

R.R.#2, Grand Valley, ON L0N 1G0

Best Wishes
to all newly
married couples.
from the C.C. staff

BIRTHS

VANMANEN: John and Theresa are grateful to the Lord for making all things well in the birth of our first born, a son, **TIMOTHY**, on September 14, 1982. Third grandchild for Mr. and Mrs. A. Vander Velde of Beachburg, Ont., twenty-second grandchild for Mrs. T. VanManen of Rexdale, Ont.

21 McLaughlin Blvd., Oshawa, ON L1G 2N7

MARRIAGES

STILL-TADEMA: We, their parents, joyfully announce that, on November 27, 1982, our children,

ARDEN ELIZABETH STILL

and

GREGORY GEORGE TADEMA hope to be united in marriage at the Church of St. Mary Magdalene, Napanee, Ont.

Al and Joy Still, Napanee, Ont. George and Shirley Tadema, Kingston, Ont.

VANDERMAAREL-DONIA: The children of Mrs. **MARIANNA VANDERMAAREL**, (nee Stigter), and of Mr. **SIETZE DONIA**, both of St. Catharines, are happy to announce the forthcoming marriage of their parents. The ceremony will take place, D.V., on Saturday, December 4, 1982, at 3:30 p.m., in the Maranatha Chr. Ref. Church in St. Catharines. Rev. J. Kuntz officiating.

Future address: 3 Harcove St., St. Catharines, ON L2N 1W7

ANNIVERSARIES

Zaandam Blackstock
 1942 1982

October 28

"Unless the Lord builds the house, its builders labour in vain" (Psalm 127:1).

With joy and thanksgiving, we congratulate our parents on their 40th Wedding Anniversary,

GERRIT and JANS BRINKMAN
 (nee Kraay)

Dick
 Neal & Janna
 Margriet
 John & Evelyn
 Paul & Patti
 Robert & Margaret
 11 grandchildren
 Home address: R.R.#1, Blackstock, ON L0B 1B0

1957 1982
 November 28

With joy and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

BOB and ANN LOOYENGA
 (nee VanderKooy)

May the Lord continue to bless them in the coming years.

With love and congratulations:

Catherine
 Peter
 Hilary
 Sharon
 Edward
 Robert
 and granddaughter Krista
 Home address: 75 West 3rd, Hamilton, Ont.

ANNIVERSARIES

1957 1982
 November 23

We are happy to announce the 25th Wedding Anniversary of our parents,

WILLIAM and RITA DE PEUTER
 (nee Von Solkema)

Serve the Lord with gladness!
 With love from their children:
 Annette & Henry Otter — Pickering, Ont.

Cathy
 Debbie
 Shelley
 Tanya
 Home address: Box #1127, Bradford, ON L0G 1C0

Smilde Cobourg
 1942 1982

"Praise God from whom all blessings flow."

We, the children of,

EVERT and EBELEINA STOKER
 (nee Boers)

would like to acknowledge their 40th year of marriage on December 10, 1982.

May God grant you many more years together in good health Mom and Dad.

Lots of love:
 Luke & Alberta Veltman; Arthur, Allen, Annie, Leina — Trenton, Ont.

Rick & Hennie Schoon; Jeanette, Brent — Burnaby, BC

Piet & Korrie Louws; John, Kevin, Sonya, Jennifer, Valerie — Orono, Ont.

Ted & Ann Stoker; Ina, Abey, Evert, Janet — Chilliwack, BC
 Kor Stoker (& Karen) — Cobourg, Ont.

Open house will be held December 11, 1982, from 3-5 p.m., at the Missionary Alliance Church, Cobourg Ont.

Home address: 66 Swayne St., Cobourg, ON K9A 4R5

1932 1982
 November 17

Edmonton
 "Great is Thy faithfulness, O God our Father ..."

We thank God that we, together as a family, were able to celebrate the Golden Wedding Anniversary of our parents, grandparents and great-grandparents,

YEB and HARRIET STRIKWERDA

We are grateful to God for giving us these loving parents, grandparents and great-grandparents for so many years.

We pray that the Lord will continue to bless and keep them in his care. Jake Strikwerda — Edmonton

Peggy Rypstra;
 James Rypstra

Cornell & Harriet Vander Veen;
 Anthony

Grace Rypstra
 Bob & Jacqueline Jacobsma

Suzanne Rypstra — San Jose, California

Yvonne Rypstra — Edmonton

Martin & Lisa Strikwerda; Duane, Janna — Fort Smith, NWT

Sako & Jeannette Strikwerda; Ivan, Eric, Quin — Edmonton

John & Shirley Strikwerda; Jay, Christie, Robynn — Edmonton



Yeb and Harriet Strikwerda celebrated their Golden Wedding Anniversary on November 17, 1982, in Edmonton, Alta.

ANNIVERSARIES

Andijk Red Deer
 1942 1982

December 3

In humble thanksgiving to our Lord for so richly blessing our family, we joyfully announce the 40th Wedding Anniversary on December 3, 1982, D.V., of our parents and grandparents,

GEORGE and GRACE ZEE
 (nee Gorter)

We pray that God will continue to bless you in your lives together, in the larger family, and in church and community activities. We give thanks for the christian home you provided and for the example you still are to us all.

Love and congratulations from:
 Ebeline & John Hawtin — Hampton, England

Cor & Joan Zee; Jennifer, Shawna, Kristina, Matthew — Edmonton, Alta.

Frank & Marlys Zee; Nathan, Geordin, Janna — LaGlace, Alta.

Alfred Zee — Canmore, Alta.
 Tena & Abel Horneman; Leanne, Rhonda, Mark — Rollyview, Alta.

Rosa Zee — Edmonton, Alta.

Annette Zee — Red Deer, Alta.

John Zee — Edmonton, Alta.

Home address: R.R.#2, Red Deer, AB T4N 5E2

OBITUARIES

Suddenly on Thursday, November 4, 1982, the Lord took home our dear friend,

MINTJE KAMSTRA

We express sincere christian sympathy to her husband and children. Missed by:

Cornelius & Albertje Vander Veen
 Rinkje & Jeltje Vander Veen

Ruurd & Rinske Romkema
 John & Lutske Bontius

Tietsje Van Manen
 — Rexdale

The Fellowship Christian Reformed Church of Rexdale, Ont., remembers the passing into fellowship with the Church Victorious of one of its elderly members,

MINTJE KAMSTRA

We know of her quiet, simple faith and we rejoice in the resurrection of the dead.

May God comfort her husband and children.

Psalm 23
 On November 3, 1982, God suddenly called unto himself our faithful and enthusiastic member,

Mrs. GRACE KOK

She was our former president, and her love for the Lord was always evident in her work for missions.

May God's love and faithfulness comfort her husband, Albert, and her family.

Mission Circle "Ora et Labora", Jarvis Chr. Ref. Church

The Lord, at his appointed time, took home our dearly beloved husband, father, father-in-law and grandpa,

COR KRYGSMAN

at the age of 65, after a serious illness, on October 18, 1982.

Beloved husband of Jean Krygsman (nee De Ruiter).

Dear father of:

Jane & Case Annen — Aylmer, Ont.

Cory & Fred Hilliker — Owen Sound, Ont.

Irene & John Westrik — Oshawa, Ont.

Henry & Judy Krygsman — St. Thomas, Ont.

Mary & Gill Tardiff — Sarnia, Ont.

15 grandchildren and 2 great-grandchildren.

"I will dwell in the house of the Lord forever."

Officiating minister, Pastor H. Boekhoven.

Funeral service was held at the Chr. Ref. Church in Aylmer, on Thursday, October 21, 1982.

Home address: 36 Pine St. W., Aylmer, ON N5H 1N8

OBITUARIES

Suddenly, on November 4, 1982, the Lord called to himself our dear wife, mother and grandmother,

MINTJE KAMSTRA
 (nee De Vlas)

at age 75.

"The Lord is my Shepherd" (Psalm 23).

Sadly missed by her husband Andries Kamstra and,

children:

Sytze & Janny Kamstra — Franeker, Neth.

Riek & Bill Ryan — Hamilton, Ont.

Frank & Tena Kamstra — Stroud, Ont.

Harry & Jane Kamstra — Kleinburg, Ont.

John & Marilyn Kamstra — Tottenham, Ont.

Pat & Henk Hemmen — Emmen, Neth.

Jake & Mary Kamstra — Bradford, Ont.

Rennie Kamstra — Tottenham, Ont.

Mike & Pam Kamstra — Woodbridge, Ont.

Peter & Rosie Kamstra — Schomberg, Ont.

Predeceased by grandson Geoffrey Kamstra and survived by 31 grandchildren.

Funeral service was held on Saturday, November 6, 1982.

Home address: 26 Hallow Cres., Rexdale, ON M9W 2V9

On Wednesday, November 3, 1982, suddenly the Lord took into glory, our dear niece and cousin and close friend,

Mrs. GRIETJE KOK

at the age of 68.

We express our sympathy to Albert her husband, and the family. May 2 Cor. 5:1, be a comfort to them.

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house, not made with hands, eternal in the heavens."

Mr. & Mrs. Abb & Jantje Mulder; and fam. — Mount Hamilton, Ont.

Mrs. K. Mulder — Dunnville, Ont.

Mrs. A.R. Kiers; and fam. — St. Catharines

Mr. & Mrs. John & M. Karsten; and fam. — Jarvis, Ont.

Mr. & Mrs. Geert & Hennie Eggink; and fam. — Jarvis, Ont.

Suddenly, on November 3, 1982, our Lord, in his wisdom, took to himself our beloved wife, mother and grandmother,

GRIETJE (Grace) HENDRIKA KOK

(nee Winter)

in her 69th year.

"I lift up mine eyes to the hills from whence does my help come? My help comes from the Lord who made heaven and earth" (Psalm 121:1,2).

Beloved wife of Albert R. Kok — Simcoe, Ont.

Mother of:

John & Mary Ann Kok — Grimsby, Ont.

Grace & Dick Nykamp — Hagersville, Ont.

Peter & Jenny Kok — Hayes, Alta.

Jane & Dave Muizelaar — Picture Butte, Alta.

Albert & Ann Kok — Vauxhall, Alta.

Henry & Debbie Kok — Jarvis, Ont.

Mary & Hans Boks — Hamilton, Ont.

Tony Kok — Hayes, Alta.

Lovingly remembered by 27 grandchildren.

Dear sister of:

Mrs. K. Jager — The Netherlands

and Hendrik Winter — Brantford.

nieces and nephews.

Funeral was held in the Jarvis Chr. Ref. Church on Saturday, November 6, 1982. Rev. Tuininga officiated.

Home address: R.R.#5, Simcoe, ON N3Y 4K4

Classified Advertising

OBITUARIES

"Behold, I have graven thee upon the palms of my hand; thy walls are continually before me" (Isaiah 49: 16 K.J.V.).

On Sunday morning, November 7, 1982, after intense suffering which she so patiently underwent, the Lord released our dear daughter, sister, sister-in-law, and aunt from all earthly strife and took her home to him.

CHRISTINA LAMMERS
(nee Pennings)

in her 54 year.

Dear daughter of: Johanna Pennings — Cambridge (Hes), Ont. and the late G.H. Pennings.

Dear sister of:

Henry Pennings — Sheffield, Ont.
Bert & Thea Pennings — Carrying Place, Ont.

Dinle & Andy Hogeveen — Waterford, Ont.

Bill Pennings — Fort McMurray, Alta.

Grace & John Smith — Cambridge (Hes), Ont.

Gary & Corrie Pennings — Cambridgeville, Ont.

Willy & John Paul — Waterdown, Ont.

Henny & Bill Vanderschee — Rockton, Ont.

John & Virginia Pennings — Cambridge (Galt), Ont.

nieces and nephews.

2 Timothy 1:12 K.J.V.

We mourn in christian sympathy with John and Joanne Jonker and their children, the loss of their mother and grandmother.

CHRISTINA LAMMERS
who died on Sunday, November 7, 1982, at the age of 53 in Brampton, Ont.

May the God of grace give them his comfort.

"The Lord is my Shepherd ...

Even though I walk through the valley of the shadow

of death, I will fear no evil; ...

and I shall dwell in the house of the Lord forever" (Psalm 23).

Congregation and Council,

Waterloo Chr. Ref. Church.

On Sunday, November 7, 1982,

CHRISTINA LAMMERS
received the fullness of life at the age of 53.

Although mourning our loss, we rejoice in her victory!

Dearly beloved husband: John Lammers.

Dear mother: Johanna Pennings.

Dear children and grandchildren:

Wilma & Pete Reitsma; Arin — Milton

Jo-Anne & John Jonker; Kristin, Reuben, Matthew — Kitchener

Diane & John DeGier; Michael, Bradley — Brampton

Grace & Henry Bult — Brampton

John Lammers & Sonya Kroes (fiance) — at home

Carol Lammers — at home

"But I know whom I have believed, and am persuaded that he is able, To keep that which I've committed, Unto him against that day."

Funeral services: 2nd Chr. Ref. Church, Steeles Ave., Brampton, Ont., on November 9, 1982 at 2 p.m.

Home address: 56 Duncan Bull Dr., Brampton, ON L6W 1H6

BUSINESS

For Sale: Dutch Potatoes, 75 lb. bag \$10.00, picked up. Phone: (519) 443-5895, Jack Bakker, after 6 p.m.

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breeders of Yorkshire/Duroc/Landrace/Hampshire

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at (416) 655-8076

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Please send applications and resume to:

Morris Schenk, Chairman of the Education Committee
588 Bridgen Side Road, Sarnia, ON N7T 7H3
(519) 337-2605

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Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

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FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only). Available in Nov., Dec., Jan., Feb.

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R.R.#5, Clinton, ON
Phone: (519) 482-9849

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And search his face, only to see,
He loved his Anne exceedingly.
"Three eighty-seven then," she said,
He took his wallet, shook his head.
"It's been ten months, you know, since I
Have had her home," I heard him sigh.
"But yesterday," his voice grew glad,
His back grew straight, no longer sad,
"The doctor said," I saw him grow,
"She might come home, an hour or so,
On Sunday, if the weather's good."
The line moved on and now I stood
Behind the check-point. Saw him go,
And felt I knew him well, although
I'd not seen him before, so near;
He'd touched my life a moment here.
"Five thirty-six," I heard her say.
I paid the bill and went my way.

Christine Farenhorst Praamsma

Events

Young Adults conference in Rocky Mountains

You are invited to attend a Young Adults conference to be held in Calgary, Alberta over the upcoming New Year's weekend, December 30, 1982 through January 2, 1983. Come to the Westin Hotel for a time of learning, recreation, and praising God, with a theme of "Signs of His Goodness."

Workshops, music, worship services, programs, speakers, and a downhill skiing night will contribute to the experience. And if skiing in the Rocky Mountains appeals to you, consider taking part in the optional one- or two-day ski trips on December 28 and 29.

If you are a working single, a college or university student, or a young married couple, we encourage you to join us in this event. If you are a pastor or youth leader, please make the young adults of your church aware of the conference, and offer them encouragement for what should be time well spent.

Do you have questions or do you need registration forms? Please write us: **Young Adult Ministries**, Box 7244, Grand Rapids, Michigan 49510 or **Young Adult Conference**, 404 - 78th Ave. N.E., Calgary, Alberta T2K 0R8.

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LET'S PLAY CHESS

Editor: Pete Layer

Results in Group 1982

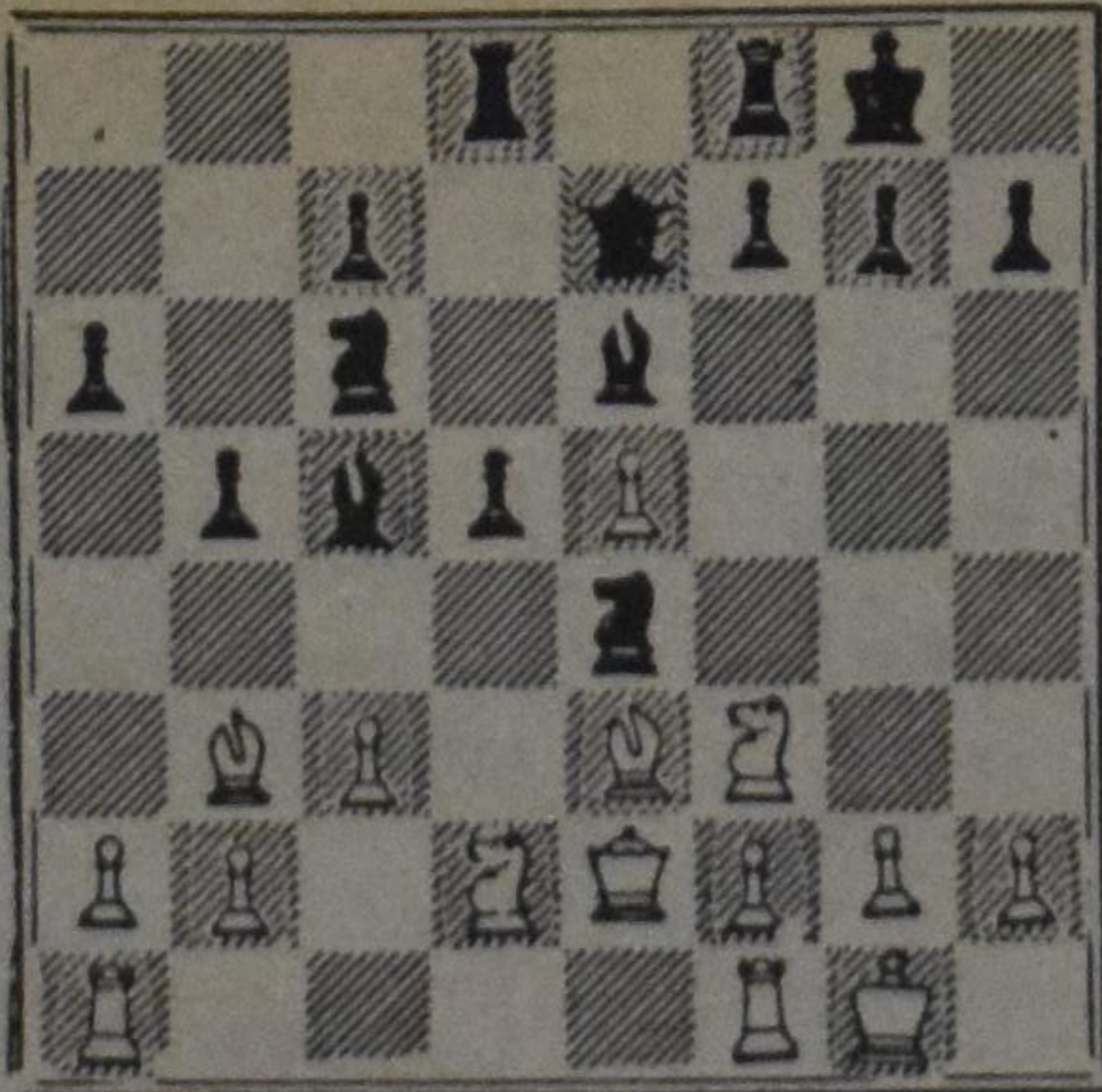
K.Amsinga 1	W.L.Boer 0
P.W.Lamain 1	J.Eisen 0
G.Otten 0	P.W.Lamain 1

There are three more games to go in the 1982 Preliminary round. Congratulations to Mr. Vander Geest and Mr. Lamain who have now qualified for the Finals. The last berth will be decided by the remaining games. Mr. Amsinga must win or draw his remaining game and Mr. Eisen must win both of his remaining games to qualify. The quality of the games has been excellent.

Rook, Knight and Pawn Ending

The following position occurred after the 12th move of Black. The game quickly went from the opening to the end game.

Black: W.L. Boer
15



White: K. Amsinga
15

White	Black	White	Black
K. Amsinga	W.L. Boer		
13. NxN,	PxN;	17. QxQ,	RxQ;
14. B(K3)xB,	QxB;	18. KR-K1	R-K1;
15. QxKP,	B-Q4;	19. QR-Q1	RxR;
16. BxB,	QxB;	20. RxR,	

Although Black is a pawn down, he has excellent compensation. His Rook and Knight are putting pressure on a rather weak, but not defenseless White King Pawn.

21. R-K1,	N-QR4;	27. K-B2,	N-K2;
22. P-QN3,	P-QB4;	28. P-N3,	N-Q4;
23. N-Q2,	N-B3;	29. R-QB1,	K-K2;
24. P-KB4,	R-Q1;	30. R-B2,	P-KR4;
25. N-K4,	P-QB5;	31. N-B5,	RxP(B3);
26. P-QN4,	R-Q6;	32. RxR,	NxR;

With the Rooks gone from the board, the complexion of the game changes. Black has regained his Pawn, but his King is barred from action. This has a great bearing on the outcome, since the King is now the strongest piece on the board.

33. P-QR3,	N-N8;		
34. K-K3,	NxRP;		
35. K-Q2,	P-QR4;		

Black decides to sacrifice a Pawn in order to obtain two passed Pawns. His position seems invincible. There are a few problems, though. White's passed Pawn is a Rook Pawn, the most difficult to defend against the Knight and King, and the White King is close enough to the two Black Pawns to slow them down.

White	Black	White	Black
36. PxP,	P-QN5;	42. NxP(B4)	PxP;
37. P-R6,	N-QN4;	43. PxP	K-Q4;
38. N-K4,	P-QN6;	44. N-Q6,	K-K3;
39. K-B1,	K-K3;	45. K-N2,	P-B3;
40. N-Q6,	N-QB2;	46. N-K8!	Black Resigns
41. P-R7,	P-KN4;		

A nice ending to such a great game!

Calendar of events

- Sept. 17- Dec. 4** Back to God Hour Rallies: Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.

Nov. 20 The Willowdale Chr. School Christmas Bazaar, 11 a.m. to 2 p.m., at the school; arts and crafts and a light lunch; croquettes and oliebollen will be served; proceeds for the school.

Nov. 20 The Choirs of Brantford CRC and Ref. Churches and organist Andre Knevel will present a program of sacred music at Alexandra Presb. Church in Brantford, 7:30 p.m.

Nov. 20 Annual Bazaar at Calvin Chr. School, Hamilton.

Nov. 24 Mr. Walter Day of the mission "Jesus to the Communist World" will be speaking in the Free Chr. Ref. Church, Hwy. #8, Vineland at 8:00 p.m.

Nov. 27 Bazaar at 10:00 a.m. at Calvin Memorial Chr. School, 300 Scott St., St. Catharines. Lunch and dinner served, coffee, pastries, croquettes, herring; crafts, games. Auction at 7:00 p.m.; all proceeds to the school.

Nov. 27 Quinte Classis, Elder's Conference in the Grace Chr. Ref. Church, Cobourg, Ont. Steven Bylsma; 'Responsibilities of Elders, in the instruction of and preparing candidates for public profession of faith, and the follow up work needed, to keep confessing members active in the church.'

Dec. 2,3,4 & 9,10,11 Performance of "Soldiers of the Veld," a play about South Africa, written and performed by Tony Russell under the auspices of Ezekiel's Wheel. Place: 740 Bathurst St., Toronto (one block south of Bloor) at 8 p.m. Tickets at the door. (Tel. 466-0064).

Dec. 8 Christian Farmers Federation of Ontario Annual Convention & Banquet, University of Guelph, Peter Clark Hall. Theme: "Toward Sustainable Agriculture". Time: 10:00 a.m., banquet: 6:00 p.m. For pre-registration call C.F.F.O., Harriston, at (519) 338-2921, evenings, (519) 338-3214.

Dec. 11 Choir and Organ Concert in the Covenant Chr. Ref. Church in St. Catharines. By the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 16 Combined Christmas presentation of Calvin Chr. School (Hamilton) and H.D.C.H. at Mohawk College, Hamilton; 7:30 p.m.

Dec. 18 Candlelight service with the Ambassador Male Chorus; First Chr. Ref. Church, Hamilton at 7 p.m.

Dec. 18 Christmas Concert in the Rehoboth Chr. Ref. Church, Scugog St. in Bowmanville. By the choirs and band of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.

Dec. 19 The Brampton Chr. Choral Society, "Praise the Lord" presents its Christmas program in the Second Chr. Ref. Church, Steeles W. and McLaughlin Rd. S., Brampton, at 8 p.m.

Dec. 22 Christmas Concert in the Willowdale United Church, behind the Northtown Plaza in Willowdale. By the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ.
- Willem Hendrik Zwart in concert:** Nov. 25, Sarnia - First CRC; Nov. 26, St. Catharines - Covenant CRC; Nov. 27, Hamilton - Christ Church Cathedral; Nov. 28, Grimsby - Mountainview CRC.

Evening of Reflections and Joy with Herman deJong, Salem Development Director will be held at the following places:

Nov. 9, Clarkson CRC, Mississauga, 8:00 p.m.; Nov. 10, Waterdown, Bethel CRC, 8:00 p.m.; Nov. 15, Brampton, Second Chr. Ref. Church at 8:00; Nov. 17, Orangeville, CRC, 8:00 p.m.; Nov. 18, Cobourg Chr. Ref. Church at 8:00; Nov. 22, Barrie, First CRC at 8:00; Nov. 25, Dundas, Calvin CRC at 8:00; Nov. 26, Bowmanville, Rehoboth Chr. Ref. Church at 8:00.

The Canadian Home Bible League: Van Polen Multi-Media presentations;

Nov. 13, Burlington; Nov. 15, Dundas; Nov. 16, Georgetown; Nov. 17, Grimsby; Nov. 18, Toronto; Nov. 19, Woodstock; Nov. 20, Guelph; Nov. 21, Kitchener; Nov. 24, Clinton; Nov. 25, Exeter; Nov. 26, Sarnia; Nov. 28, Sarnia; Nov. 28, London; Nov. 30, Chatham; Dec. 1, Chatham; Dec. 5, Oshawa; Dec. 31, Guelph; Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

CPJ 1982 Regional Annual Meetings: Calgary: November 12, 1982 at 8:00 p.m. in Calgary Christian School; contact Jenny Krabbe, (403) 276-5709. Lethbridge: October 28, 1982 at 8:00 p.m. in the Immanuel Christian School. Contact Evert Tanis, (403) 732-4681. Blackfalds: November 1, 1982 at 8:00 p.m. in Blackfalds United Church. Contact: Rose Konynenbelt, (403) 343-1395. Edmonton: November 8, 1982 at 8:00 p.m. in Kings College. Contact Nolan VanGalen, (403) 435-4158. Neerlandia: November 5, 1982 at 8:00 p.m. in Neerlandia Christian School. Contact Margaret Dykstra, (403) 674-3769. British Columbia. Vancouver: October 15, 1982 at 6:00 p.m. in 1st Chr. Ref. Church of New Westminster. Contact Joyce Tolman, (604) 521-4673. Smithers: December 1, 1982. Contact Janna Seinen, (604) 635-4503. Victoria: October 23, 1982. Contact Henk Lammers, (604) 479-4152. Terrace: December 21, 1982. Contact Harry Kruisselbrink, (604) 847-3638. Ontario. Brampton: October 23, 1982 at 1 p.m. in John Knox Chr. School. Contact Connie Dryfhout, (416) 451-9865. London: November 20, 1982 at 1 p.m. in London District Chr. School. Contact David Broad, (519) 433-0718. Ottawa: November 27, 1982 at 1 p.m. in Redeemer Chr. High School. Contact Walter Neutel, (613) 731-7141.

Next Issue			
Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 19	Wed. Nov. 17	Fri. Nov. 12-10a.m.	Wed. Nov. 10-noon
Fri. Nov. 26	Wed. Nov. 24	Fri. Nov. 19-10a.m.	Wed. Nov. 17-noon
Fri. Dec. 3	Wed. Dec. 1	Fri. Nov. 26-10a.m.	Wed. Nov. 24-noon

Books

The Bible

Questioning scripture is a dangerous game

The Growth of the Gospels, Neil J. McEleney, Paulist Press/Trinity Press, 1981; pb., 88 pp., \$4.75. Reviewed by Rev. Jack Quartel, Ottawa, ON

In this small book, Mr. McEleney, associate professor at the Catholic University of America, wishes to help Bible students get a proper view of how the gospels came to be written. He claims that Mark was written before any of the others, and that it served as their basis. The other authors made additions and changes in their work as their needs required. The gospels are, in his words, still the Word of God. But today we are more aware that this Word came to us mediated by men writing for their contemporaries.

According to McEleney the gospels are:

- Documents of history: They give history, but more than that, they also give interpretation of that history.
- Documents of faith: The gospels speak of the faith of some of Jesus' contemporaries.
- Documents from the church: The gospels are the result of an initially oral, tradition.
- Documents for the church: The gospels were written with the particular needs of the church at that time in mind.

There is no doubt that this is an interesting booklet. If you are interested in the conclusions some of today's scholars have come to, here is a short book written in simple terms on the subject.


At the same time there are some things we should clearly keep in mind. First of all, the booklet constitutes conclusions of theologians. They are conjecture and as such are nothing to build your faith on. Some, or all of these conclusions will sooner or later be dismissed or contradicted by other scholars.

Secondly, this book seems to enlighten the human side of the writing of the gospels. That is an interesting aspect, and one that may sometimes even be important in interpreting the gospel correctly, but it is not a consideration that is not essential for our salvation. What we all need to know is not what part man had in penning scripture, but rather, what the Lord says in it. What we need to hear before all else is, "Thus says the Lord." There is nothing of that in this book.

We may not deny - cannot deny - the human element in the writing of the Bible. But you cannot help but wonder whether today's strong emphasis on the human element doesn't tend to darken the divine element. If we think we know exactly what human forces went into writing the gospels is there still room left for recognizing the divine force?

Is it possible that we listen to the man Mark so much that we don't hear Jesus Christ anymore? And similarly, is it possible to accept the theologian so much that God does not get through to us anymore?

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SHIVERING BABE. VICTORIOUS LORD

The Nativity in Poetry and Art



LINDA CHING SLEDGE

History of a Relationship

This is what author Linda Ching Sledge describes the subject of her book, *Shivering Babe, Victorious Lord: The Nativity in Poetry and Art* (Eerdmans, 1981, hc., 189 pp., 25 colour plates, \$31.25) which deals with the treatment of the nativity in poetry and art by periods of a hundred years, starting at the 14th century to the present. The relationship of people with their God is reflected in the changing approaches in the paintings: as a shivering, helpless babe, a miniature Man-of-Sorrows to Medieval Catholics; as a regal figure to the Renaissance Protestants; and to the twentieth century man as an abstract, "sometimes frightening being." However, names of English poets predominant in the list of writers, so that one wonders whether the French, Dutch and Germans had any nativity literature of their own. This fact may be due to the fact that Sledge is a specialist in the field of Christianity and literature. The reproductions of the paintings, however, are representative of a much wider range of nationalities including Giotto and Pablo Picasso as well as the English William Blake. Poems and plates are placed in appropriate spots in the running account of the treatment of the nativity in art and literature over the centuries. According to Sledge, they are an interesting chronicle of "a fascinating alliance between ordinary people and Christ." The book is highly recommended.

Harry A. de Vries

Bonhoeffer: A modern "martyr"

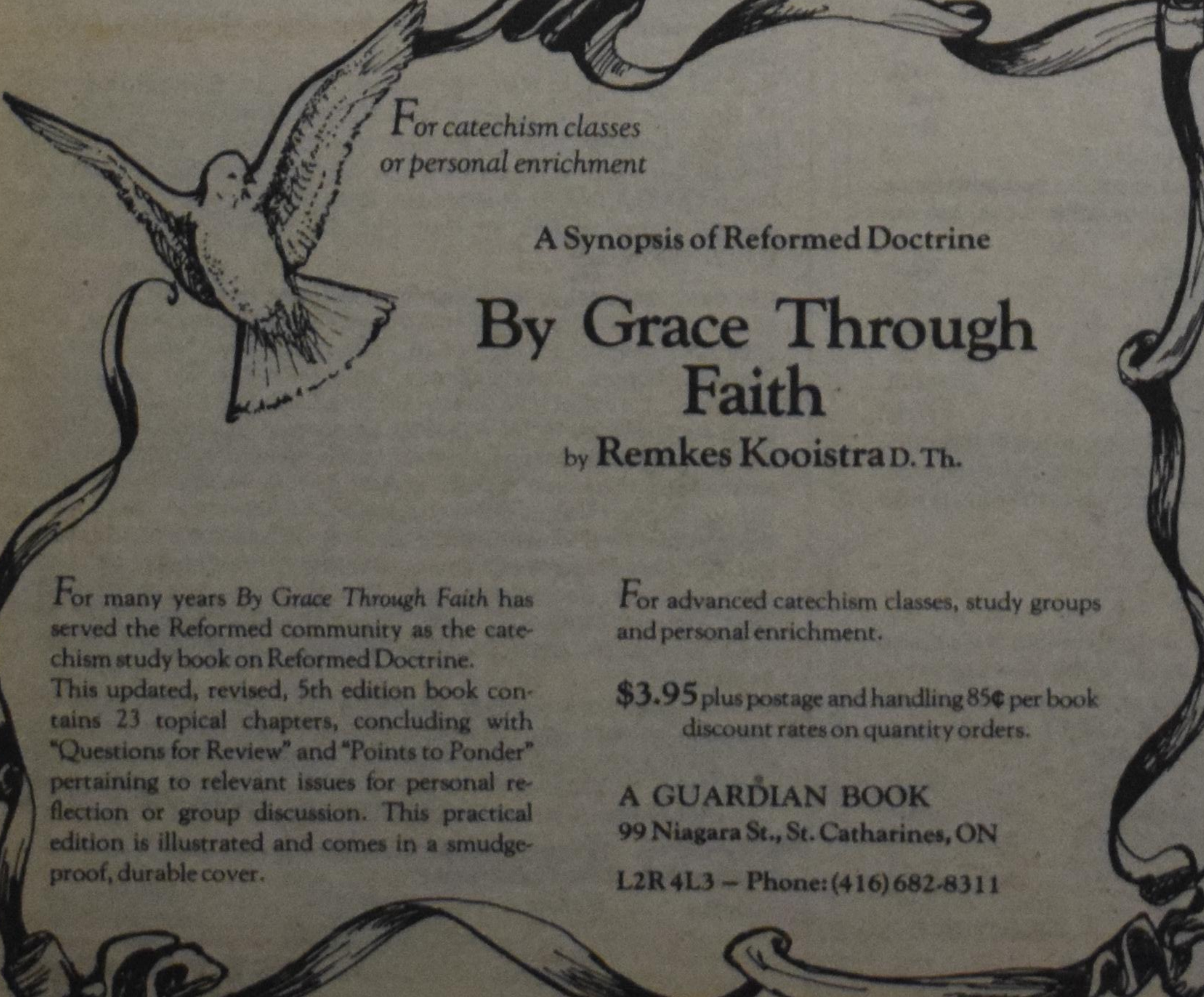
Continued from page 16 - Fall Book Issue, Nov. 5th

It is not difficult to see how Bonhoeffer's concerns have set the agenda for post-World War II theology, particularly in political and social concerns and actions of the ecumenical movement. And indeed there is much in Bonhoeffer's life and thought that continues to stimulate and challenge Christians today. Bonhoeffer did not, however, solve the problem of how the church can minister to the world without losing itself in the world. Does solidarity with the world not destroy the antithesis? What must the church do with those whom it is "for"? While Bonhoeffer himself continued to insist upon the need for prayer, meditation and worship, and belief in eternal life, "religionless" Christianity, some of his radical interpreters (such as Bishop John Robinson in his *Honest to God*) even promoted a "God is dead" theology. In short, we must come to terms with many of the questions he raised—we must also arise above his answers, partial and fragmented as they were.

For further reading:

BY Bonhoeffer: The first volume of Bonhoeffer's that should be read is *Cost of Discipleship* (MacMillan). Bonhoeffer's spirituality is revealed in his *Life Together* (Harper & Row) which is must reading as a contrast to the "worldly" Bonhoeffer one encounters in the famous *Letters and Papers from Prison* (MacMillan).

ABOUT Bonhoeffer: The standard (and excellent) biography by Eberhard Bethge, *Dietrich Bonhoeffer* (Harper & Row) is must reading. A quick overview of Bonhoeffer's theology and his interpreters can be found in Dallas M. Roark's volume on Bonhoeffer in the *Makers of the Modern Theological Mind* series (Word). Numerous volumes of scholarly essays on Bonhoeffer's thought exist. A fascinating recent one which includes essays on Bonhoeffer's views on psychoanalysis and provides overviews of his "worldly Christianity" is *A Bonhoeffer Legacy*, edited by A.J. Klassen (Eerdmans).



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